

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 9th October 1909.

CONTENTS.

	PAGE.		PAGE.
I.—FOREIGN POLITICS.		(f)—Questions affecting the land—	
Need of unity in Persia ...	1419	Nil.	
Politics based on falsehood and lie ...	ib.		
Political agitation in Afghanistan ...	1422		
Supply of arms in Kabul ...	ib.	(g)—Railways and Communications, including Canals and Irrigation—	
Asiatics excluded from the Delagoa Bay ...	1423	The Midnapore settlement ...	1429
II.—HOME ADMINISTRATION.		The Uttarpara railway station on the East Indian Railway ...	ib.
(a)—Police—		A complaint against the Eastern Bengal State Railway ...	1430
Musalman gundas in Jessore ...	1423	The importance of sluice gates across two khals within the Bagnan thana, Howrah ...	ib.
Robbing the women in Jessore ...	ib.	Protection of railway passengers ...	ib.
Offences against women in Bengal ...	ib.	The Ghatal floods ...	1431
The police and the accused in the Bighati Dacoity case ...	ib.		
Dacoities in Bagerhat ...	ib.	(h)—General—	
Gundas infesting Bara Bazar ...	ib.	"The language of the ruler and of the ruled" ...	1431
Failure of police cases at Dinapore ...	1424	Lord Morley's Vernacular Institution ...	1432
The cry of <i>Bande Mataram</i> prohibited in Bombay ...	ib.	Mr. Hyder Reza and separate electorate for the Muhammadans ...	ib.
The police and the acquitted persons in the Alipore Bomb case ...	ib.	The Reform Scheme and the Musalmans ...	ib.
Theft in the temple of <i>Goila</i> ...	ib.	Musalman representation ...	ib.
		The deportee Pulin Behari Das ...	1433
(b)—Working of the Courts—		The deportees ...	ib.
The Sessions Judge disagreeing with the assessors ...	1424	The Marwari Memorial ...	ib.
The conviction and punishment of the editor of the <i>Desh Sewak</i> ...	ib.	The Stamp Act and the Marwari Association ...	ib.
A failure of justice in an assault case ...	1425	The police and the Government ...	ib.
Curious decision ...	ib.	Sir John Hewett's plain speaking in the Legislative Council ...	ib.
Case against the Manager of the Dilkhosa Tea Garden ...	ib.	The Police Administration Reports in Bengal and in the United Provinces ...	ib.
The Magistrate of Mahar ...	ib.	Official inquiry into the present prices ...	1434
		Exclusion of Indians from the Agricultural Department ...	ib.
(c)—Jails—		Vidyapati's memory and the Bengal and North-Western Railway ...	ib.
The Jail experiences of Santosh ...	1425	Students' Advisory Board ...	ib.
		The rumoured appointment of Dr. Ashutosh Mukerji to the Bengal Executive Council ...	ib.
(d)—Education—		Alleged injustice to Musalman candidates for Government service by the District Judge of Barisal ...	ib.
The Principalship of the Sanskrit College ...	1427	Rumoured transfer of the Translator's Department, Government of Bengal ...	ib.
The condition of the Hooghly Madrasa ...	ib.		
The Persian and Arabic text-books under the New Regulations ...	1428		
		III.—LEGISLATION.	
(e)—Local Self-Government and Municipal Administration—		Nil.	
Vernacular in the District Board meetings ...	1428		
Adoption of vernacular languages in Municipalities, District Boards, etc. ...	1429	IV.—NATIVE STATES.	
Adulteration of milk and other articles of food in Calcutta ...	ib.	Deportation in Kashmir ...	1434
The sale of adulterated food in Calcutta ...	ib.	Maharaja of Baroda and the Bengalis ...	1435
Beri Beri in Calcutta ...	ib.		
An allegation against the Budge Budge Municipality ...	ib.		

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Nil.

VI.—MISCELLANEOUS.

The <i>Empire</i> and the boycott	...	1435
The <i>swadeshi</i>	...	ib.
The boycott	...	ib.
His Excellency the Governor of Bombay on the boycott	...	ib.
The proposed Federation Hall	...	1436
The Partition Day celebration	...	ib.
The coming Partition Day celebration...	...	ib.
The <i>Rakhi</i> Day...	...	1437
Reflections on the month of <i>Aswin</i>	...	ib.
The Partition Day	...	ib.
The ensuing Partition Day celebration...	...	1439
The next Congress	...	ib.
The <i>Englishman</i> and the Congress	...	ib.
Congress and the Bengalis	...	1440
Sir Pherozeshah Mehta	...	ib.
<i>Ibid</i>	...	ib.
The Congress	...	ib.
Mehta Congress again	...	ib.
The next Congress	...	1441
The Military problem in India	...	ib.
India's lamentations	...	1442
The Bombay Chamber of Commerce	...	ib.
Zeal of the white papers	...	ib.
The problem of the past and the indication of the future	...	ib.
The recent <i>Hitavadi</i> office search	...	1446
Suits for damages against Mr. Weston and members of the Midnapore police	...	ib.
Malaria—how to be got rid of	...	ib.
About sedition	...	ib.
Sedition in India	...	1447
Hindus and Musalmans	...	1448
The awakening of the Muhammadans	...	ib.
Moslem League...	...	ib.
May the Liberal be returned again	...	ib.
Indian History by foreigners	...	ib.
Biher and Kaithi	...	1449
Politics in a religious address	...	ib.
The election of Mr. Wales (<i>sic</i>) to Parliament	...	ib.
A death-sentenced man in Parliament	...	ib.

PAGE.

VI.—MISCELLANEOUS—continued.

PAGE.

A death-sentenced man in Parliament	...	1450
The cow-slaughter	...	ib.
Protection of cows	...	ib.
The Sylhet Resolutions	...	ib.
Dacoities in Bengal	...	1451
Babu Sarada Charan Mitra on colonial self-government for India	...	ib.
"The four gods of the <i>Kali</i> era"	...	1452
The Hindu religion and Western influences	...	ib.
The Indian situation	...	1453

URIA PAPERS.

The necessity of cheap agricultural vernacular pamphlets pointed out	...	1453
Sir Edward Baker and Sir Lancelot Hare on the Police force in Bengal	...	ib.
The sitting of the Provincial Conference at Chinsura	...	1454
Claims of the candidates for the District Sub-Registrarship of Cuttack discussed	...	ib.
An obituary notice	...	ib.
<i>Ibid</i>	...	ib.
The Chief of Pal Lahara teaching the art of agriculture to his non-Aryan subjects	...	ib.
A terrible man-eater killed...	...	ib.
Cruel destruction of young buffaloes by the Mahasalas or buffalo-keepers in the Chandbali thana of the Balasore district	...	1455
Sir F. A. Nicholson, K.C.I.E., on fishery in India	...	ib.
A river accident in Jajpur	...	ib.
The demise of Mr. Lall Mohan Ghose mourned	...	ib.
The petition of Mr. Khassaji Sorabji Jambala to the Viceroy on the preservation of Indian cattle supported	...	ib.
Reverend Thakur Kahan Chandra Burma, a Hindu Missionary in Cuttack	...	1456
The dignity and the independence of His Majesty's Judges in India upheld against the attacks of the Calcutta <i>Englishman</i>	...	ib.
A Municipal complaint	...	ib.
A tank in village Kurang in the Cuttack district needs attention from the district Judge, Cuttack	...	ib.
The question of the transfer of Chauliganj Hospital from Cuttack to Sambalpur discussed	...	1457

LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Anusilan" ...	Calcutta ..	Weekly	.....	1,000
2	"Bangabandhu" ...	Ditto ..	Do.	Barendro Lall Mukerjee, age 37, Hindu	500
3	"Bangabhumi" ...	Ditto ..	Do.	Gets contributions from different writers.	
4	"Bangaratna" ...	Ranaghat ..	Do.	Kanai Lal Das, age 35, Karmakar	100
5	"Bangavasi" ...	Calcutta ..	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura ..	Do.	Biswanath Mukerji, B.L.	718
7	"Basumati" ...	Calcutta ..	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto ..	Do.	.....
9	"Birbhum Hitaishi" ...	Suri ..	Do.	Rajranjan Sen, age 34, Baidya	300
10	"Birbhum Varta" ...	Do.	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	800
11	"Burdwan Sanjivani" ...	Burdwan ..	Do.	Prabodhananda Sarkar	950
12	"Chinsura Vartavaha" ...	Chinsura ..	Do.	Dinanath Mukerji, age 43, Brahmin	650
13	"Daily Hitavadi" ...	Calcutta ..	Daily	.....
14	"Dainik Chandrika" ...	Ditto ..	Do.	Hari Das Dutt, age 37, Kayastha	200
15	"Dharma-o-Karma" ...	Ditto ..	Monthly	.....
16	"Education Gazette" ...	Chinsura ..	Weekly	Shibnath Bannerji, M.A., B.L.	1,500
17	"Ekata" ...	Calcutta ..	Do.	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
18	"Hitavadi" ...	Ditto ..	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan" ...	Ditto ..	Do.	Hari Das Dutt, age 37, Kayastha	1,000
20	"Howrah Hitaishi" ...	Howrah ..	Do.	Gishpaty Kabysatirtha, age 36, Kayastha.	3,500
21	"Jagaran" ...	Bagerhat ..	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brahmin ; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar" ...	Jessore ..	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
23	"Kalyani" ...	Magura ..	Do.	Biswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnabasi" ...	Khulna ..	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum" ...	Purulia ..	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi" ...	Chandernagore ..	Do.	Surendra Nath Sen, age 32, Hindu	500
27	"Mihir-o-Sudhakar" ...	Calcutta ..	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyasuddin Ahmad of Kareya.	4,000
28	"Murahidabad Hitaishi" ...	Saidabad ..	Do.	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia" ...	Krishnagar ..	Do.	Susil Kumar Maitra, age 28, Brahmin.	300
30	"Navajivani-o-Swadeshi Christian."	Calcutta ..	Tri-Weekly	Rev. Lall Behari Shah, age 50, Native-Christian.	300
31	"Nayak" ...	Ditto ..	Daily and Weekly.	.....	500
32	"Nihar" ...	Contai ..	Weekly	Madhu Sudhan Jana, age 49	200
33	"Nivedan" ...	Calcutta ..	Do.	.....
34	"Pallivarta" ...	Bongong ..	Do.	Charu Ch. Roy, age 35, Kayastha	400
35	"Pallivasi" ...	Kalna ..	Do.	Sosi Bhusan Banerji, age 43, Brahmin	600
36	"Prachar" ...	Calcutta ..	Monthly	.....
37	"Prasun" ...	Katwa ..	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
38	"Pratihar" ...	Berhampore ..	Do.	Kamakhyia Prosad Ganguli, age 30, Brahmin.	100
39	"Prava" ...	Calcutta ..	Do.	Mahendra Nath Chakravarti, age 39, Brahmin.	304
40	"Prabhat" ...	Ditto ..	Do.	Sailendra Nath Chatterjee, age 36, Brahmin.	300
41	"Purulia Darpan" ...	Purulia ..	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar" ...	Asansol ..	Do.	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mitra, age 26, Kayastha.	600
43	"Samaj Darpan" ...	Salkia ..	Do.	Satya Charan Banerjee, age 28, Brahmin.	2,300
44	"Samay" ...	Calcutta ..	Do.	Ganendra Nath Das, age 54, Brahmin	300
45	"Sanmilani" ...	Serampore ..	Do.	.....

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika" ...	Diamond Harbour	Monthly	.....	.....
49	"Soltan" ...	Calcutta ...	Weekly	Moulvi Muhammad Monirazzam of Chittagong.	1,500
50	"Sonar Bharat" ...	Howrah ...	Do.	Baikunta Das Gupta, age 35, Baidya	3,000
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadesh" ...	Ditto ...	Do.	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	500
53	"Tamalika" ...	Tamluk ...	Do.	Sita Nath Mondal, age 26, Hindu	900
54	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, age 26, Kayastha	500
HINDI.					
55	"Bharat Mitra" ...	Calcutta ...	Weekly	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	500
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday" ...	Calcutta ...	Monthly	.....	.....
60	"Jain Gajet" ...	Arrah ...	Weekly	Printed and Published in the United Provinces.	.....
61	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
62	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khettri	4,000
63	"Hitavarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri"	Gaya ...	Monthly	.....	.....
65	"Marwari" ...	Calcutta ...	Do.	B. K. Tebrevala, age 34, Hindu Agarwala.	500
66	"Marwari Bandhu" ...	Ditto ...	Weekly	.....	.....
67	"Narsingha" ...	Ditto ...	Monthly	.....	.....
68	"Siksha" ...	Bankipore	Weekly	Gohkaran Singh, age 38, Babhan	255
PERSIAN.					
69	"Rosnama-i-Mu k a d d a s - Hablul Matin"	Calcutta ...	Weekly	Syed Jalaluddin Alq Husaini, Muhammadan.	.....
URDU.					
70	"Ayini-i-chatar Gupt" ...	Bankipore	Weekly	.....	.....
71	"Al Panch" ...	Ditto ...	Do.	.....	.....
72	"Bihar Gazette" ...	Ditto ...	Do.	Muhammad Murad Ali Khan, age 43	250
73	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, age 35, Muhammadan.	200
74	"Khawah Mokhab Panch"	Gaya ...	Do.	.....	.....
URIYA.					
75	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin.	.....
76	"Manorama" ...	Baripada ...	Do.	.....	.....
77	"Nilasahal Samachar" ...	Puri	Do.	Baidya Nath Singh, age 31, Punjabi	600
78	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan.	.....
79	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	500
80	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
81	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
82	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	300
83	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
84	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, age 45, Hindu Karmokar.	500

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
Bengali.					
5A	"Bangla" ...	Santipur ...	Weekly	Aravinda Ghosh ...	.....
14A	"Dharma" ...	Calcutta ...	Do.		.....
26A	"Medini Bandhav" ...	Midnapore	Do.		.....
23A	"Karmayogin" ...	Calcutta ...	Do.		.....
Hindi.					
54A	"Bharat Bandhu" ...	Calcutta ...	Weekly	Jaganand Kumar ...	.....
63A	"Tirhut Samachar" ...	Muzaffarpur	Do.		.....
63B	"Sri Sanatan Dharm" ...	.....	.....		.....
Urdu.					
74A	"Najmul Akhbar" ...	Calcutta ...	Weekly	S. M. Nazim Husain ...	.....
74B	"Star of India" ...	Arrah ...	Do.		.....
Bengali.					
47	"Sandhya" ...	Calcutta ...	Weekly	Ceased to exist	.....



I.—FOREIGN POLITICS.

In the course of an article headed "The Persians stand in pre-eminent need of union" the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 27th September observes:—

Need of unity in Persia.

The Persians had never such a pretence for difference and dissension as they have at present, seeing how the neighbours and the neighbour-worshippers are, out of selfish motives, endeavouring in manifold ways to fan the fire of disunion among the nation. It is obvious how our neighbours have nowadays been fomenting a rupture among ourselves in Shiraz, nay the whole of Persia and the south, and how they have been making a fool of us by enveloping us in the darkness and thus leaving us to grope in isolation from one another. Strange, what a heart-rending condition, what a family-consuming fire of conflict and what an oblivion and ignorance have overtaken us!

These very disagreeable incidents in the south have enabled the Russians to draw out their tongue without any claim on us; and the stay of the Russian soldiers in the north affords a right to the English to send in their forces to the south. No one can deny that it is the Russians who kindled all the fire of mischief in the north with a view to find an excuse for the entry of their soldiers. Similar is now the state of affairs in the south; and if the Persians will not come to their senses at once and splint up the fracture among themselves, the English will bring down their forces in the south under the same plea which has made the Russians quarter their forces in the north. Both the Powers will in that case support each another in their common excuse, for that is the plan agreed upon by them at the Convention. If such a state of things happens, Persia will be dismembered, nationality will crumble to pieces, Islam will be destroyed and the honour and reputation of the Musalmans will fall at the mercy of the Indian horsemen and the Russian soldiers. Strange that we should have brought our affairs to such a critical point out of ignorance, and should not come to our senses even after feeling the consequences of the aggressive movements of our neighbours.

The salvation of Persia depends at present on national unity, for if we bid farewell to faction among ourselves the English and the Russians will not be able to take any action against us and their drawings and paintings will be of no avail.

2. In an article headed "Politics is based on lie and falsehood" the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 27th September observes as follows:—

Politics based on falsehood and lie.

It is now time for duly considering the diplomatic statements of the Russians and the English. Did they ever say that they would not withdraw their forces from Persia? Did they ever expressly say that they intended to interfere in the affairs of Persia? Was it ever expressed in any newspaper or a public speech or a formal despatch that the Russians and the English would not withdraw their forces from Manchuria and Egypt (respectively)? They did never say that they occupied those countries with the object of keeping them permanently. Even now the English say that the stay of their forces in Egypt is a temporary measure. An armed intervention is a most serious thing, and the Persians must take their lesson from the conduct of the two Powers in Egypt and Manchuria.

To look minutely, if our neighbours had not a different intention they would not have changed their tune with the change of times. They had first said that the protection of the foreign subjects and the Consulate was necessary; this statement was quite unreasonable and a direct lie as the whole world was aware, since the foreign subjects had remained unmolested throughout the course of the revolution. They then changed their tune and said that they wanted to protect the highways and their commercial interests; then again they said that as soon as peace was established and the officers returned to the centre they would recall their soldiers from Persia. Now, when all their excuses have no longer any leg to stand upon, they say they are not yet

NAMA-I-MUQADDAS
HABUL MATIN,
Sept. 27th, 1909.

NAMA-I-MUQADDAS
HABUL MATIN,
Sept. 27th, 1909.

confident that peace has been completely restored in Persia. This is evident from the answer given by Sir Edward Grey in the British Parliament the other day. These incidents go to show how far in a short interval of time these nurses kinder than a mother have changed their tunes.

We want to know what the Russians and the English really want. Referring to historical events we find that it is these two Powers who have been the cause of calamity which has befallen Persia during the last decade. On one side the Caucasus, Dagbistan and Turkistan have been taken away from us, while on the other our sovereign rights on Baluchistan, Afghanistan and *Amanat* have been extinguished.

Let us see whether the progress and integrity of Persia will be conducive or prejudicial to the interests of the two Powers. We shall find at a glance that in the present state of things they consider the progress of Persia as an impediment to their own interests; so that the Russians openly say and some of the English papers, too, write that the enfranchisement and progress of Persia will affect India, the Caucasus and Turkistan. It is natural that they will never favour our interests which in their opinion will be prejudicial to their own, although they cannot openly ask us for political reasons or out of delicacy as to why we have had an awakening. It is for these reasons however, that they have been laying down barriers in our path of progress for the last two years. If some Englishmen profess themselves as supporters of Persia, their hollow words are a stroke of diplomacy intended to deceive the public at large.

The sweet utterances of Members of Parliament and the writings of some of the English papers create no doubt about our own conviction in the matter. The English nation is undoubtedly liberal in itself as well as fond of its principles, nevertheless it is careful not to lose hold of its political interests. A party in England is up to this time against the question of the occupation of Egypt; but what good can accrue from it to the Egyptians except keep them quiet and produce indolence which means the ruin of the country? Lord (?) Gladstone once raised the cry that the English should leave Egypt; but what was the result? Whatever policy has been adopted by the Government it has been eventually upheld by the Parliament. It is the same liberal English nation which displayed so much opposition to the policy of the Government on the Transvaal question; what the result was need not be dwelt upon here. We ask of those who are maintained by the English and who are the instrument of the realisation of the objects of the latter in Persia to say what good has accrued to Persia from all the good wishes of the liberal Englishmen and the noise made about it in the Press and the Parliament? What checks have been offered on the Russian movements? What changes have crept into the English policy? It would be a down-right mistake to suppose that if the English had not appeared on the scene, the Russians would have resorted to still greater aggression, for it was the Turks and the Germans who by their policy-prevented them from doing so.

To speak plainly, if the English had not been supporting the Russians, the latter would not have dared making any encroachments, as they have done, after they had laid down their arms in their very first encounter with the Turks. The internal and external condition of Russia is no longer a secret to any one. She resembles a hollow frame and a body without a soul. She has no strength to wage war or grapple with any nation.

The paper goes on in another article headed "What do Russia and England want from Persia?" to say that the two Powers wish to thrust a joint loan down the throat of Persia by force of arms and thus to bind her hands and feet and bring under their control the sources of her felicity and her the continuance of her integrity, so that it may not be possible for her to join hands with the other Powers, grant concessions to them or accept the services of their subjects.

The English have nothing to be afraid of the Russians, now that the fear of an invasion on India by the latter is over for decades, but what they have to fear is the power of Germany with which they are now in political and commercial rivalry. England is desirous of checking Germany. She has ceded the whole of the north and the central part of Persia to Russia in accordance with the terms of the Convention. Her foreign ministers have

invariably declared that the Russians have not transgressed the sphere of their influence in Persia, and that if they did so they would be checked. They have also repeatedly urged that the English are possessed of equal rights with Russia in the affairs of Persia and that if they obstructed her now they would meet the same from her in their own turn. The Persians should not believe that the English are the supporters of the enfranchisement of Persia in spite of their professions. Had there been any earnestness in these professions India and Egypt would not have been the scene of such a great excitement and widespread agitation, and the claims of the people of Ireland would not have remained unsatisfied. The English are guided by purely selfish motives in respect of affairs in Persia. They are the supporters of liberty in Persia if it favours their interest, they are deadly hostile to it if it collides with that interest.

In another article the paper goes on to say that the English and the Russians are greatly terrified lest after the end of December 1909 the Persians should grant the concessions to any other Power, especially Germany, in supersession of the Russians. It is for this reason that the two Powers are bringing all possible pressure to bear on the Persians, in order to prevent the latter from carrying out such an intention; if this would prove insufficient, they would catch hold of all possible excuses to prolong the stay of their forces in Persia.

Under an article headed "What is the duty of the Persians?," the paper makes the following suggestions and asks the Persians to work upon them in order to protect their rights:—

- (1) The National Assembly should be organised without any more delay for without it some of the popular measures will remain futile and ineffective.
- (2) The nation should enter reasonable and sound protests against the intrusion of its neighbours and point out that the foreign soldiers have no longer any necessity to stay there and that promises made are not being fulfilled.
- (3) The Persians should secure a certificate from the representatives of the Powers about the peace, good management and safety of the life and property of the foreign subjects, for, legally, such a certificate will be more useful when the opportunity for it comes than we can imagine.
- (4) To remonstrate with this (Russian) Power for removing its forces (to a new place) and in case the protests remain unheeded to make a formal appeal to all the Powers.
- (5) To boycott the goods of the intrusive Powers and to stick to it until the object in view is fully gained. The Chinese and the Turks did the same with American and Austrian goods respectively and eventually gained their object.
- (6) The spiritual leaders of Islam should give their full assistance to the nation, for it is at present fully under their guidance.

The Persians should be ready to extirpate those intruding on their rights. Liberty, integrity and greatness can not be the lot of the people who are struck with terror. It is strange to notice that the Persians have been inspired with an awe of the Powers which is quite unreal and meaningless. It is similar to the awe struck by the power of their own sovereign for decades which eventually proved to be a drop in the ocean of their own strength. We ought to shake off our terror and stand on our own legs to defend our national rights, for then, even if we are unsuccessful in our attempts, we shall not be lowered in the estimation of our enemies. The case of India and of the Transvaal may be noticed as an example. The former has yielded because of terror, while the latter has been overpowered by force. None of the two countries can claim to acquire a historic distinction. There is no Power that would venture to trample down the rights of the Persians in their own land if they shake off their terror. Russia is at present in an unstable condition on account of the factious and revolutionary spirit

that is prevailing in that country; further the reactionaries are watching for an opportunity. Her finance, too, is in such a condition that she would suffer defeat if she is dragged into a war. Excepting the question of finance the internal condition of England, too, is no better than that of Russia. The vast kingdom of India has its mouth open like a volcano. A war with Persia cannot be concluded in a year; whoever provokes it welcomes a war that would last thirty years. To obtain a handful of dust from Persia is equal to letting a river of blood flow in Europe.

We are, however, not an advocate of war, but we do not like to be subjected to terror and disgrace and to give up our territorial, national and religious integrity. If our neighbours will not refrain from intruding on our rights it will be only incumbent on us to defend them at any cost. It may at the same time be noted that unless the Persians grapple by force of the wrist with any of the neighbouring Powers they will not free their hearts of the undue dread, neither the latter will sit on their legs and allow the reform in Persia to be carried out smoothly.

(7) We ought to hold an International Conference at Berlin in order to create an alliance between Germany and Persia; this may deter our neighbours to a certain extent from committing high-handedness.

(8) We should refrain to the utmost of our power from accepting a foreign loan and granting any concession to our neighbours, especially Russia and England. It would be wise for the Persians to stick to this policy even after the English and Russian soldiers are withdrawn from their country without bringing the affairs to a critical situation.

NAMAI-MUQADDAS
HABUL MATIN,
Sept. 27th, 1902.

3. Under the heading noted in the margin the *Nama-i-Muqaddas Habul Matin* [Calcutta] of the 27th September describes the late Afghan conspiracy, regards it as the outcome of a liberal movement and not a personal grudge against the Amir and then goes on to observe :—

The news of the success of the Persians over Teheran and the fall of Muhammad Ali had filled this brave nation (the Afghans) with intense excitement and agitation. There was merry-making in Kabul for full three days, and never before were its people led away with so much ecstasy and rapture. Discussion on political questions had become the common topic of the day and a society of the selected men, under the appearance of expressing their joy, was formed in order to discuss the political affairs. His Majesty the Amir was apprised (of the fact) and deputed Sardar Nasrullah Khan to the assembly. When the eminent Sardar appeared before it, he had no recourse but to confine his address to expressing his gratification at the laudable achievements of Persia and to extolling the acts of the spiritual leaders of Islam, the Sardars and the patriots.

[Here follows the address given by Sardar Nasrullah Khan, who concluded it with the remark that if the inhabitants of Afghanistan, too, would betake to national education, they would in a short time render themselves deserving of similar good fortune (constitution), and His Majesty the Amir and himself would be very glad to see the Afghan nation possessing the ability and capacity to have that good fortune (constitution).]

HITVARTA,
Sept. 30th, 1902.

4. Referring to the free sale of rejected arms in Kabul, the *Hitvarta* [Calcutta] of the 30th September says that the supply of improved arms by the Amir to his soldiers may be well for the Afghan subjects, but it is a source of great danger to the Indians for the Afridis on the Indian frontier are purchasing them and plundering their Indian neighbours. The English army is helpless in protecting them. Under the circumstances if the Government does not modify the Arms' Act and fails to allow its subjects to bear arms, it will in no time be reduced to the position which will leave no room for it to show its face to the civilized world.

5. The *Bangavasi* [Calcutta] of the 2nd October writes that following the example of the Transvaal Government, the Portuguese Government of the Delagoa Bay have passed a law excluding Asiatics from their possessions, and enquires whether the British Consul at the Bay will remain silent.

BANGAVASI,
Oct. 2nd, 1909.

II.—HOME ADMINISTRATION.

(a)—Police.

6. The *Barumati* [Calcutta] of the 2nd October reports that Musalman *gundas* are committing all sorts of oppression on the people of the villages under the jurisdiction of Manirampur thana, in Jessore. These rowdies get into people's houses in broad day-light and forcibly carry away the women; and the paper mentions such a case having taken place at a village named Konakhola, where the *gundas* carried away the two daughters-in-law and a daughter of a respectable Brahmin gentleman. The written therefore asks the Magistrate of Jessore and His Honour the Lieutenant-Governor to take prompt steps to put down this lawlessness.

BARUMATI,
Oct. 2nd, 1909.

7. In noticing that the Musalman *badmashes* have been for the last two years harassing the Hindus living in the jurisdiction of Manirampur police-station, Jessore district, by kidnapping their women, the *Bir Bharat* [Calcutta] of the 3rd October exclaims:—

BIR BHARAT,
Oct. 3rd, 1909.

Is not Jessore under the British rule? Is the police of that place sleeping? Are not the authorities at Jessore informed of the news? Will not the Lieutenant-Governor of Bengal take steps to suppress such outrages? Perusal of such news makes the blood boil in our hearts; but there is no remedy except expressing grief.

8. The *Hitavadi* [Calcutta] of the 1st October writes that reports reach it from various parts of the two Bengals of frequent molestation of females by ruffianly *gundas*. Indeed, in some villages life for respectable people has become well-nigh impossible. It is all due to a lack of social governance as well as to the incompetence of the police. Will the *Englishman*, which can find no fault in the police, put down these crimes against women also to the prevailing political ferment? Have Government abdicated their duty as rulers?

HITAVADI,
Oct. 1st, 1909.

9. *Karmayogin* [Utterpara] of the 1st October writes:—

The police and the accused in the Bighati Dacoity case.

When the Bighati Dacoity case was first instituted, no warrant was issued against the gentleman who now stands as the accused in the supplementary case. We hear that the police are dragging him from place to place, intending perhaps to get him connected with some offence or other. The accused is rotting in *hajut*; and whenever the day of the hearing of the case comes on, he is taken away to some other place and his stay in *hajut* is thus prolonged. Is the public likely to have any respect for the Government if such injustice is perpetrated? The accused's pleader applied for bail, which, however, the Magistrate could not grant, for the accused himself was not at the station. We do not know how long this farce will continue.

KARMAYOGIN,
Oct. 1st, 1909.

10. The *Howrah Hitaishi* [Howrah] of the 2nd October refers to the five cases of daring dacoity which occurred recently in the vicinity of a thana in Bagerhat during the same night, and says that the police took no notice of them. What can be a greater reflection on the efficiency of the police than this? Journey by boat at night in Bagerhat has become extremely hazardous, and yet the Bagerhat police are doing nothing. The attention of the higher authorities is drawn to the state of anarchy prevailing in Bagerhat.

HOWRAH HITAIISHI,
Oct. 2nd, 1909.

11. The *Marwari* [Calcutta] of the 1st October asks the Commissioner of Police to take notice of a number of Marwari Brahmin *gundas* who molest gentlemen and oppress the poor in Bara Bazar.

MARWARI,
Oct. 1st, 1909.

BANGAVASI,
Oct. 2nd, 1909.

12. The *Bangavasi* [Calcutta] of the 2nd October refers to the reports published in the *Amrita Basar Patrika* of two cases instituted by the police at Dinapur under section 110, Indian Penal Code, in which the trying Magistrate disbelieved the evidence of the police and discharged the accused with the remark, in one case: "The police were very unwise to institute these proceedings;" and in the other: "It shows bad work on the part of the police to allow such a mis-statement in this report." Will the Lieutenant-Governor call for the records of these cases? Many gentlemen are harrassed by the police in this way.

BASUMATI,
Oct. 2nd, 1909.

13. Referring to the order issued by Mr. Despande, Magistrate of Mahadeb (*sic*) in Bombay, prohibiting the sale of the portraits of Tilak, Paranjpi, Bepin Chandra Pal, Lajput Rai, etc., and the shouting of *Bande Mataram*, the *Basumati* [Calcutta] of the 2nd October says that since the service of one's own country is as good as a religious duty, the prohibition of the cry of *Bande Mataram* amounts to interference with the religion of the people of India.

DHARMA,
Oct. 4th, 1909.

14. The *Dharma* [Calcutta] of the 4th October says that the accused in the Alipore Bomb case, who have been acquitted after a whole year of suffering in prison, have still to put up with much of annoyance in the shape of police espionage. One of the accused, Purna Chandra Sen, who now lives with his eldest brother at Midaapore, has been kept under police surveillance like an ordinary criminal, and it is reported that one night the police roused the inmates of the house and enquired whether he was at home. Certain other of the accused who are in Calcutta and Dacca have also to put up with similar annoyance.

DAINIK CHANDRIKA,
Oct. 4th, 1909.

15. The *Dainik Chandrika* [Calcutta] of the 4th October refers to the correspondent's letter published in the *Bengalee* in reference to the theft committed in the temple of *Goila*, and says that since the case is *sub judice*, it withholds making any remark. But it is constrained to ask who is the man Rasik Chandra Das? Why did the man accompany the three boys to Chandpore? Why have the police let the man off after arresting him with the boys? It is hoped that the police authorities will give careful attention to the above matter.

(b)—Working of the Courts.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Sept. 26th, 1909.

16. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 30th September says that it is not uncommon that, though the Judges often differ from the assessors and pass heavy sentences on the accused, their judgments are often reversed by the High Court. The Sessions Judge of Bankura sentenced a man to seven years' imprisonment on a charge of murder; but an appeal was preferred in the High Court which discharged the man on the ground of self-defence.

SAMAY,
Sept. 24th, 1909.

17. Referring to the conviction and punishment of Sambhu Rao Ganesh Gadgil, editor of the *Desh Sevak* of Nagpur, for publishing sedition by Mr. Brown, Assistant Commissioner, the *Samay* [Calcutta] of the 1st October writes:—

We do not think that the remarks made by Mr. Gadgil about persons upon whom Government has conferred titles of distinction are at all seditious. We have been accustomed to write in this strain for the last twenty years and upwards, and Government has never said anything or given us any warning. The judgment of Mr. Brown is unique in its character, and we cannot call to our mind any instance in which any person was ever punished for such an offence.

The sections of the Penal Code are indeed like a milch-cow which can be milked at pleasure. Every Magistrate or Judge finds in them whatever he may desire to have. In a word, these sections can be called elastic like India-

rubber. May we ask if this be fair? We remember how another Judge before Mr. Brown construed the word "disaffection" in the same strange fashion and punished the accused person. Some Magistrates again, famous indeed for their legal acumen, have punished the person accused of applying strong epithets to an Englishman, or of ridiculing him severely, assuming, without rhyme or reason, such act to be sedition. This is extremely unfair. If holding up to ridicule, or applying strong expressions of censure to an Englishman, be held to be sedition, then journalism must be a risky affair indeed. "Disaffection is want of affection"; such a strange construction of the law can no longer satisfy us. Either there must be a limit to such things, or we must have a clear interpretation of the law. The authorities should, by all means, set such a limit; for who knows when any of us may come to trouble on account of such faulty interpretations of the law? We hope the authorities will set down straightforward and clear interpretation of the law of sedition.

18. Referring to the case instituted by a milkman against one Mr. Oliver for assault, the *Bangavasi* [Calcutta] of the 2nd October says that Mr. Swinhoe let off the accused with a warning only. Was this fair? The milkman stated that he was only half-an-hour late in coming to the *Sahab's* house, and for this the latter whipped him and his servant snatched his milk jug.

BANGAVASI,
Oct. 2nd, 1909.

19. Referring to the discharge of Mr. Oliver with a warning only on the complaint of assault by one Hari, the *Hindi Bangavasi* [Calcutta] of the 4th October exclaims:—

HINDI BANGAVASI,
Oct. 4th, 1909.

Curious decision.

What sort of decision on a complaint of assault?

20. Referring to the case against the Manager of the Dilkhosa Tea Garden as reported in the *Desavarta* of Sylhet, the *Burdwan Sanjivani* [Burdwan] of the 28th September says that in the face of the evidence given by the Civil Surgeon in the case it was extremely unjust for the Deputy Commissioner, Mr. French, to let off the accused. The Government ought to see that no such impression that injustice is done in Courts of Justice is created in popular minds. Will His Honour the Lieutenant-Governor of Eastern Bengal call for the papers of this case?

BURDWAN SANJIVANI
Sept. 28th, 1909.

21. Referring to the orders of the Magistrate of Mahar in Bombay, declaring the exhibition of photos of Tilak, Pranjpe, Lala Lajpat Rai and other rebels in the streets, glorifying them or Sivaji or singing songs not approved by the Magistrate as illegal acts the *Hitvarta* [Calcutta] of the 30th September exclaims: "Bravo"!

HITVARTA,
Sept. 30th, 1909.

The Magistrate of Mahar.

(c)—Jails.

22. The *Medini Bandhab* [Midnapore] of the 27th September publishes the following:—

MEDINI BANDHAB,
Sept. 27th, 1909.

The Jail experiences of Santosh. The 3rd and the 4th September passed off in the dark cell of the eastern *digri*. On the 5th September Gosthavehari Chandra and Rashvehari Basu were brought to the eastern *digri* and interned there. At about 2 P.M. on the same days Captain Weinman came and stood before my cell looking like a mad man. Both his neck-tie and his waist-band were loosened, his eyes red and he stood with fists clenched. Half extending his clenched fists towards me he said: "Why do you change your mind? Are you responsible for that?" His attitude and demeanour at the time was such that I dared not exchange words with him, but stood motionless like a statue. Mr. Weinman then went away.

I heard at about 3 P.M. that the Magistrate was coming. The *sirdar* ordered me to remain standing and I obeyed. After a long time Mr. Weston and Lal Mohan came before my cell. Mr. Weston asked in a rude tone: "Do you retract your confession?" I answered: "Yes, Sir." He again asked: "Your statements false?" I said: "Yes, Sir." Mr. Weston asked again: "Do you want to see your legal adviser?" I replied: "Yes, Sir, I want to see my legal adviser." I perceived that the temper of both Mr. Weston and Lal Mohan was then extremely sour. They too went away.

To-day was the 7th of September on which we were to appear in Court. The Inspector-General of Jails with Syam Babu the Jailor, visited me in my cell and asked me a few questions to which I replied. They went away. Two warders then took me to the office, where I saw Captain Weinman in riding dress and Babu Pyari Lal Ghosh, pleader, was waiting to see me. Just then Mr. Duke, Chief Secretary to the Bengal Government, entered. When I went to Pyari Babu, Captain Weinman said that not more than five minutes would be allowed for consultation. Pyari Babu was telling me that he did not let my father import any distinguished barrister from Calcutta, when Captain Weinman shouted: "Three minutes more, three minutes more." Pyari Babu said that he would take permission of the Court to speak with me. Captain Weinman did not permit any more conversation and addressing Pyari Babu said: "Stop please." Pyari Babu then left and I was taken back to my cell.

A little while after this, at about 9 A.M. Rashvehari Babu, Gostha, Surendra and I were taken out and placed in the *goombi*. Afterwards the following persons were brought into the *goombi* :—

1. Raja Narendra Lal Khan.
2. Babu Abinash Chandra Mitter, zamindar.
3. „ Jamini Kanta Mallik, zamindar.
4. „ Manmatha Nath Kar, zamindar.
5. „ Upendra Nath Maiti, pleader.
6. „ Gopal Chandra Banerjee, pleader.
7. „ Khagendra Nath Banerjee, pleader.
8. „ Nalini Kanta Sen Gupta, pleader.
9. „ Madhu Sudan Dutta, pleader.
10. „ Kailash Chandra Das Mahapatra, mukhtear.
11. „ Dev Dass Karan, editor.
12. „ Akhil Chandra Sarkar, peshkar.
13. „ Nikunja Maiti, dismissed officer.
14. „ Sarada Prasad Dutta, grandson of late Ganga Ram Dutta.
15. „ Varada Prasad Dutta, ditto ditto.
16. „ Jatindra Nath Das, law student.
17. Ashutosh Das, post-office clerk.
18. Govinda Chandra Mukherjee, student.
19. Babu Yogajivan Ghose, student.
20. Syamlal Saha, mohurrir.
21. Paran Chandra Chapri, carpenter.

Thus the total number arrested, including us four, was 25. Each was made to sit on the ground by himself; only the Raja was given a chair. Not a syllable could be uttered. I wept to see so many highly respectable, educated and honourable men brought to this sad pass, only through our false confessions.

Order was given for the search of the person of each one of us. We were seated in rows of two each. Each in turn was made to stand up, and first of all the *koncha* (the part of the *dhoti* hanging in front) was let loose. Then he was ordered to stand with his legs apart as far as possible, just as in a *pathsala* boys are punished by making them stand with their feet fourteen *powas*, or three cubits and-a-half, apart from each other. Then the *kacha* (the hind part of the *dhoti*) also was let loose, and each man was made to stand up and sit down on his legs several times. Then he was asked to raise his hands. the shirts and coats were unbuttoned, the pockets, the armpits, the neck, the abdomen and the chest were all scrutinised, and the person was again made to stand up and sit down on his legs several times and then let go. Thus the search came to an end. Some of us were handcuffed two and two, and were conducted to the carriages waiting outside. In those carriages we were taken to the Court under a strong police escort, the Assistant Police Superintendent on horse back, and the Superintendent riding a bicycle, guarding all the way. On our arrival we were confined in the record-room of the Registry office where our handcuffs were removed except that binding Jogajivan and Nikunja. We were again searched twice over before we stood in the dock. A cordon of police guards was placed all round the Court-house and an immense crowd had collected outside the Court. An array of *lal-pagris*, guns and bayonets made an

imposing sight. Seven barristers, six pleaders and six mukhtears defended the accused, while on the side of the Crown were Messrs. R. K. Baxter and P. K. Bose, barristers-at-law. Jogjivan and Nikunja had been brought to Court hand-cuffed together. Messrs. H. Mallik and A. N. Chaudhury, barristers, requested the Court to order the removal of the hand-cuff, but without any effect. Permission was then given me to consult my legal advisers, and I related my whole story to them. Afterwards the Magistrate asked me to write in his presence what I had to say, and I began to write. Surendra also was similarly asked to write, sitting by the side of the Magistrate. I hastily completed my writing, but Surendra had not finished when the court rose for the day.

All of us were then taken back to *hajāt*.

Here ends the thirteenth canto entitled "The revelation of the truth" of the novel "The jail experiences of Santosh."

(d)—Education.

33. The *Basumati* [Calcutta] of the 2nd October writes:—

The Principalship of the Sanskrit College.

We hear that Mr. Hari Nath De, the Librarian of the Imperial Library, is going to be appointed Principal of the Sanskrit College. We had previously the idea that Mahamahopadhyaya Satishchandra Vidyabhusan was the lucky man who would get the post. But we now understand that he has incurred the displeasure of his patron; hence there is no chance of his obtaining the coveted prize. Mr. De, however, is not very anxious to get the post; and in case he does not accept it, a savant, we hear, will be imported from England and set up in the Sanskrit College. In India, in the present day, the word "improbable" exists only in the pages of a dictionary, and so this improbability is likely to take place. But we strongly protest against the proposed arrangement. Sir Andrew Fraser was led by the guiles of evil counsellors who used to flatter him, into trampling under foot the just claims of Rai Rajendra Chandra Sastri Bahadur and sanctioning the proposal to appoint the Vidyabhusan to the post. Three Directors of Public Instruction, the Maharaja of Darbhanga, Sir Gaiudas Banerjee and others spoke to Sir Andrew Fraser for Sastri Mahasay, but he did not listen to them. We hope that Sir Edward Baker will earn the thanks of the people of this Province by appointing Sastri Mahasay to the Principalship of the Sanskrit College.

BASUMATI,
Oct. 2nd, 1909.

24. Under the heading "The deplorable condition of the Hooghly Madrassa," the *Mihir-o-Sudhakar* [Calcutta] of the 1st October writes:—

The condition of the Hooghly Madrassa.

MIHIR-O-SUDHAKAR,
Oct. 1st, 1909.

While the whole world is moving towards progress, it is the Bengal Muhammadans who are inert and motionless. Are there none among them to stem the current of this degradation? Are the leaders, who may more appropriately be called destroyers than builders, born simply to please the authorities? The deplorable condition of the Hooghly Madrassa will illustrate the truth of these remarks.

The new rules have been introduced into all the Madrassas since June last, but in the Hooghly Madrassa no arrangement has yet been made for the working of these rules. There is want of accommodation, want of teachers and want of almost every other important thing, indicative of utter mismanagement. Under the rules, there should be eleven classes and eleven teachers; but as there are only two rooms, one of which is dark, one hall and one verandah for the accommodation of the Madrassa, four different classes are being held in each. The Principal, Babu Bepinvehari Gupta, at first took great interest in the Madrassa, and it was hoped that the condition of the Madrassa would be improved. But the intrigues of Hindu clerks and of other Hindus have spoiled everything. They have persuaded the Principal to believe that the best thing for the Madrassa would be its removal to a different site. The present Head-master of the Collegiate School has been one of the chief intriguers. It was the removal of the Collegiate School itself that had been ordered by the Director of Public Instruction, and he now trusts to have the Madrassa removed instead. Under the present Hindu regime, everything is decided according to the convenience

and the will of the Hindus, and so it has been done in the present case. The Hindu worthies have decided that the Madrassa should be removed. But lest the Muhammadans should protest if the senior department be removed, Mr. B. De, the Principal, Babu Bepinvehari Gupta, the Head-master of the Collegiate School and Mr. Lambert, the Inspector of Schools, have decided that for the present the junior department only should be removed. But as suitable accommodation for the Junior Department cannot now be provided, it has been decided (so it is said) to make room for it in the Muhammadan Hostel for the present, the school boys in the Hostel being provided elsewhere. But these two buildings were constructed with the money from the Moshin Fund. Just mark the beauty and the consistency of the arrangement. We cannot say whether the Muhammadan community will be satisfied with this decision of the Hindus. But certain it is that most people are ignorant of this pligh of the Madrassa. That such an arrangement will inflict a serious loss on the institution, cannot be doubted. If the past history of the Madrassa were known, no impartial man would be without sympathy at its present sad plight. Nobody can deny that if any institution can lay claim to the buildings originally purchased with the money from the Moshin Fund, it is the Madrassa. For here none but Muhammadan students receive instruction, whereas, in the College and the Collegiate School, non-Muhammadan students predominate, there being only a sprinkling of Muhammadan students. Such being the case, we fail to see how justice and fair play can sanction the proposed removal of the Madrassa from its present building. Again, the improvement of the Madras-a depends on the improvement and extension of the Hostel. And if the Hostel be occupied, even though in part, by the junior department, what will happen to the Madrassa?

A permanent Superintendent and the remaining teachers have not been appointed yet, although about a quarter of the session has already passed away. Maulvi Abdul Munim, Professor of Arabic in the College, has been appointed as Officiating Superintendent in addition to his own duties. But we do not see why such a temporary arrangement should be made, although there are so many competent M.A.'s in Arabic and Persian. The loss to the students on this account is very great indeed.

In conclusion we ask : Are the Muhmamadan leaders to remain indifferent to the present condition of the Madrassa for ever? Were they born simply to say "yes huzur" to the authorities? It is in the Madrassa that the Muhammadan students receive their religious instruction ; and if the life of the Hooghly Madrassa be thus jeopardised, every true Musalman heart must be consumed by the fire of repentance.

MIHIR-O-SUDHAKAR,
Oct. 2nd, 1909.

25. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 1st October complains that the Persian and Arabic text-books for College classes prescribed under the new Regulations of the University are so very stiff, that no less than 60 per cent. of the Muhammadan students have given up Persian or Arabic, and have taken up Sanskrit instead as their second language or any other subject of the Arts course. Now the religious books of Musalmans being all written in Arabic and Persian, the University Regulations have practically prevented the Muhammadan students from reading those books by forcing them to give up their study of those languages. This is deeply to be regretted. It is a pity that such injustice is still possible under the benign reign of King Edward VII.

The Persian and Arabic text-books under the new Regulations.

(e)—Local Self-Government and Municipal Administration.

DAILY HITAVADI,
Oct. 2nd, 1909.

26. The *Daily Hitavadi* [Calcutta] of the 2nd October approves of the suggestion which has been made to the Government that the proceedings of the meetings of the District Boards and mufussal municipalities should be conducted in vernaculars, in order to enable cultivators and others to take part in such meetings.

Vernacular in the District Board meetings.

27. The *Dainik Chandrika* [Calcutta] of the 4th September writes that if the proposal made to the Government of Bengal for adopting the vernacular languages as a medium of discussion in the Municipalities and District Boards be sanctioned, the cultivators and ordinary people will be able to take part in them and bring their grievances to the notice of the Government. The paper recommends the adoption of the vernaculars including Hindi in the Legislative Councils also. It will be gratifying if His Honour the Lieutenant-Governor accepts the proposal.

Adoption of vernacular languages in Municipalities, District Boards, etc.

DAINIK CHANDRIKA,
Sept. 4th, 1909

28. Referring to the remark of Dr. Pearse, the Calcutta Municipal Health Officer, that the milkmen of Jorasanko having given public notice that they sell milk adulterated with water, cannot be convicted of any offence, the

Adulteration of milk and other articles of food in Calcutta.

Samay [Calcutta] of the 1st October says that if the example of the milkmen be followed by other dealers, the effect will be disastrous. The authorities should not therefore allow the dishonest milk-dealers and other dealers to escape through the loopholes of the law.

SAMAY,
Oct. 1st, 1909.

29. The *Nayak* [Calcutta] of the 2nd October calls for an early amendment of the present law which permits adulterated articles of food to be sold in Calcutta without interference from the food-inspectors, if only they are publicly declared to be such.

The sale of adulterated food in Calcutta.

NAYAK,
Oct. 2nd, 1909.

30. In view of the alarm and anxiety which the Beri Beri epidemic is causing among the people of Calcutta, says the *Daily Hitavadi* [Calcutta] of the 5th October, it behoves the Municipal authorities to take early action in the matter, be it on the lines of appointing a committee as suggested by Dr. Amulya Dhone Auddy, or on other lines.

Beri Beri in Calcutta.

DAILY HITAVADI,
Oct. 5th, 1909.

31. The *Basumati* [Calcutta] of the 2nd October reports that a *mehtar* of the Budge-Budge Municipality forcibly snatched away the carcasses of two goats from the sons of one Haridasi who owns the *bhagar* where the carcasses had been lying. Later on, Haridasi got the *mehtar* to restore to her the skins of the goats. This took place on the 23rd *Shravan*, and on the next day another employe of the Municipality, named Gournal Dome, trespassed into the woman's house accompanied by a peon, seized her and took her to the Road Overseer, Babu Upendra Nath Hazra, who was at that time at the railway station. The Overseer ordered the woman to pay a fine of Rs. 30, which was reduced to Rs. 10. The amount was realized from the woman, and several gentlemen witnessed the incident. The Municipality held an inquiry into the matter, but though they were satisfied as to the facts, they did nothing to have the woman's money restored to her. On the other hand, out of the Rs. 10 which she had been mulcted of, Rs. 3-8 was kept by the Municipality as the price of the skins and eight annas was paid to the *dome* as reward.

An allegation against the Budge-Budge Municipality.

BASUMATI,
Oct. 2nd, 1909.

(g)—Railways and Communications, including Canals and Irrigation.

32. The *Nihar* [Contai] of the 28th September publishes a telegram despatched by the raiyats to His Honour the Lieutenant-Governor of Bengal and to other highly placed officials, describing the irregularities and hardships to the parties to suits at the Boroj Camp, and says that the suits were at last dismissed on the ground that they could not be proceeded with under section 104(e). His Honour Sir Edward Baker now occupies the *masnad* of Bengal, and His Honour's orders are being anxiously awaited by all.

The Midnapore settlement.

NIHAR,
Sept. 28th, 1909.

33. The *Howrah Hitaishi* [Howrah] of the 2nd October has the following about the condition of the Utterpara railway station on the East Indian Railway:—

The Utterpara railway station on the East Indian Railway.

HOWRAH HITAIISHI,
Oct. 2nd, 1909.

Utterpara, on the East Indian Railway, is a station of considerable importance. Many "shuttle" trains, over and above all the other trains running daily between Howrah and Bandel, ply constantly

between Howrah and Uttarpara. In addition to these, the number of goods trains, trains conveying coolies, coals, etc., is by no means small. Though situated within a mile of Bali, Uttarpara has a much larger passenger traffic. The fact is that it would be no exaggeration to say that in the whole district of Hooghly there is not a single village so full of prosperous zamindars and so densely populous. But the deplorable indifference of the Railway authorities to such an important station excites our surprise and even disgust. There is not a single platform here; no over-bridge for crossing the railway lines. The arrangement of lights also is not sufficient. The station-house is so miserable that it is certain that there are few stations on the East Indian Railway like it. Far from there being a waiting room for gentlemen, it is impossible to find a spot where passengers arriving at the station can take shelter. Moreover, the effect of the splendid common-sense displayed by the Railway authorities by constructing the small station-house opposite the principal portion of the Uttarpara village, has been that accidents at this station have become a rule and well nigh unavoidable. Scarcely a year or a month passes during which, either at the time of crossing the lines, or when the trains are shunted to the siding, some fatal accidents do not occur. We learn that the authorities have taken no steps to rectify the existing defects in spite of repeated petitions and representations made by the inhabitants of Uttarpara. As a consequence of this indifference we noticed the following incident at the Uttarpara Station on Saturday last with our own eyes: When alighting at Uttarpara from the train which leaves Howrah at 3-34 P.M., we noticed a goods train being shunted to the siding. A coolie in attempting to get coals from that train was at once crushed by it, his left leg being severed from the body. The poor fellow was then sent to the hospital to the consternation of the on-lookers. May we ask, who is responsible for these fatal accidents? Is there none to compel the East Indian Railway authorities to make adequate arrangements at an important station like Uttarpara? How much longer will Government permit such irresponsible conduct on the part of the Railway authorities? How much longer, again, will the respectable inhabitants of Uttarpara submit to such risks and to the inconvenience of women, children and old men in entering into and alighting from the trains? We invite the attention of the Railway authorities, the District Magistrate, and the Government of Bengal to the matter.

DAILY HITAVADI,
Sept. 27th 1909.

A complaint against the Eastern
Bengal State Railway.

34. The *Daily Hitavadi* [Calcutta] of the 4th October takes exception to the abolition of the post of Cabin Assistant, and the reduction of salaries of Station Masters and Assistant Station Masters in all the stations between Belghurriah and Kankinara on the Eastern Bengal State Railway. This reduction of their pay is sure to make those officers discontented, especially at a time of high prices like the present, and consequently they will not be able to do their duties properly. If the authorities of the Eastern Bengal State Railway really mean to do things economically as seems to be their object in reducing the salaries of Station Masters, etc., they should do away with the Goods Supervisors and Goods Clerks who have recently been appointed at the stations above named, and revert to the old system under which Station Masters used to do the duties of Goods Supervisors. But far from doing so, the authorities intend to strengthen the present Goods staff still more. The paper invites the attention of the Lieutenant-Governor to this matter and asks His Honour to put a stop to this disgraceful waste of public money.

SANJIVANI,
Sept. 30th, 1909.

The importance of sluice gates
across two *khal* within the Bagnan
thana, Howrah.

35. The *Sanjivani* [Calcutta] of the 30th September draws the attention of Government to the importance of constructing sluice gates across the Kalikapur *khal* and Mahishrekha *khal* which drain Bangalpore, Jonka, Harak and many other villages within the Bagnan thana, Howrah, which have suffered severely from the effects of the recent Damodar floods.

HINDI BANGAVASI,
Oct. 4th, 1909.

Protection of Railway passen-
gers.

36. Referring to the pattern of locks for first and second class carriages exhibited at the last Railway Conference at Simla, the *Hindi Bangavasi* [Calcutta] of the 4th October asks if there is no need of protecting the inter-class carriages from thieves, considering that middle class gentlemen generally travel by them.

37. The *Medini Bandhav* [Midnapore] of the 27th September writes:—

MEDINI BANDHAV,
Sept. 27th, 1909.

The Ghatal Floods.

The excavation of the Chandreswar *khal* is the only means by which the Ghatal Subdivision can be saved from the annual devastating floods of the Silavati river. Four lakhs are required for the work; but how can this amount be collected?

The practice of throwing dams across the river and the canals should be stopped for a yearby way of experiment, allowing the money thus saved to be utilised for the excavation of the canal.

(h)—General.

38. Referring to the proposal of making it compulsory for British rulers

DAILY HITAVADI,
Oct. 1st, 1909.

"The language of the rulers and of the ruled."

of India to be proficient in some one of the Indian vernaculars and to the suggestion that even the Viceroy of India should learn the Indian languages, the *Daily Hitavadi* [Calcutta] of the 1st October writes under the heading "The language of the rulers and of the ruled":—

What do those recent proposals and suggestions indicate? The fact is that the English must live with us, move with us, and have their beings with us, however good, bad or indifferent we may be. Now if our mutual relations can be made more congenial, it will be to the advantage as much to the rulers as to ourselves. Both parties are perfectly aware of the results which have been gained by our being taught the language of the rulers. Are the rulers therefore thinking of reversing the process, of trying the experiment of making themselves proficient in the vernaculars of the subjects? That such a thought has not struck Lord Morley, nobody can say. We however accord our hearty support to such a proposal. If the rulers learn the languages of India, many a knotty problem will then be solved. It is because many high-souled Englishmen were able to make themselves just like the Bengalis that they succeeded in winning their esteem. Messrs. Skrine and Radice and Sir John Woodburn have set examples of such Englishmen. It is needless to cite more instances of sympathetic Englishmen. Let Englishmen remember that if they can make themselves like us, we too on our part, will try to so conduct ourselves as to win their confidence.

But let us open the matter a little more. We are your conquered subjects, and are therefore apt to imagine our feelings injured rather too easily. It is natural that we should feel disinclined to come in contact with you as you are our conquerors. If you try to mix with us like our own people, if you learn our language and talk with us in our native tongue, we shall then be immensely flattered, and consider ourselves treated with the greatest indulgence. When you speak highly of our Vedas, our Vedanta philosophy and our epics, we treasure up in our memory whatever falls from your lips. We must therefore say that, being the rulers of the country, you should be the first to make yourselves like us, and then we shall be able to conform ourselves to your wishes.

There is another consideration: We have been under subjection for a thousand years. The burning sand often compels us to stray beyond our legitimate sphere of duty and trespass on forbidden ground: those worthless people, who are either your servants or your flatterers, often make our lives miserable by their borrowed heat. Truth to tell, the annoyance caused by these nincompoops often prevents us from enjoying the company of our friends.

If you can administer this vast Indian Empire well, it will be by far the more to your own advantage than to ours; for being Indians, we can and know how to endure everything, and happiness or misery is almost the same thing with us. The good administration of the country will, moreover, be a source of pride to you. Electric wires, railway lines and aeroplanes do not constitute good government which depends solely upon good treatment. This good treatment cannot be shown by the display of *shahebism*, by rupturing the spleens of *punkha* coolies, or by dispersing the Provincial Conference at Barisal; it will grow spontaneously, if only you will try to be like me. Learn

my language, come and stand in front of my door, be like me, and I shall perforce be like you. You will never succeed in bringing me under your control by kicks, by the poison of hatred, or by arrogance and vain-gloriousness characteristic of the ruling race. You must learn my language, and be like myself if you want to have me in your power.

HINDI BANGAVASI,
Oct. 4th, 1939.

39. The *Hindi Bangavasi* [Calcutta] of the 4th October has its hearty support for the institution proposed by Lord Morley for giving a training to the Civilians in the vernaculars of India for the good, as contemplated by his Lordship, to accrue from it is equally desired by the Indians. With a few honourable exceptions the Civilians as a rule do nothing to foster good feeling between the rulers and the ruled. Want of time, put forth as an excuse, is not the only cause of estrangement. There are other causes which are no secrets. These make us apprehensive about the good results as foreshadowed by Lord Morley.

SRI SRI VISHNUPRIYA
-O-ANANDA BAZAR
PATRIKA,
Sept. 30th, 1909.

40. Referring to the letter contributed by Syed Hyder Reza to the *Amrita Bazar Patrika* in refusing the arguments put forth by Mr. Amir Ali and Aga Khan in support of separate electorates for the Muhammadans the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 30th September says that the writer very wisely declines to accept the special concession at the expense of the Hindus with whom the Muhammadans have from a long time been living on friendly terms. It is beyond doubt that all observant and educated Muhammadans will share this patriotic feeling with Mr. Hyder Reza.

MIHIR-O-SUDHAKAR,
Oct. 1st 1909.

41. The *Mihir-o-Sudhakar* [Calcutta] of the 1st October quotes from a letter of Sir Charles Crosthwaite in the *Times* in support of its contention that the Government's desire to accept and act upon the suggestion made by Mr. Ali Imam to adopt a triple system consisting of separate and mixed elections and nomination in the matter of sending representatives to the Imperial Legislative Council involves a distinct breach of promise. This desire shows that Government is not prepared to grant the prayers of the Musalmans. Mr. Ali Imam's suggestion can have only one effect—that of creating a division in the Musalman camp. If now Government goes the length of committing a breach of the promise deliberately made, the inevitable conclusion of the Musalman community will be that it is with the connivance of the Government that Mr. Ali Imam has created two parties among Musalmans. Nor would such a suspicion be an unnatural one seeing that the recommendations of leaders like Mr. Amir Ali and the Agha Khan are going to be set aside in preference for Mr. Ali Imam's suggestion. As in the case of the Provincial Councils, the number of Musalman members in the Viceregal Council should be fixed once for all, and that would be the best way for inspiring confidence and silencing all angry protests.

BASUMATI,
Oct. 2nd, 1909.

42. The *Basumati* [Calcutta] of the 2nd October writes:—

Musalman representation.

The Conference which was recently held at Simla in connection with the Reforms, has sent in its suggestions to the Government of India, and the Government is going to be very generous with regard to the election of members to the Legislative Councils. We cannot, however, place any faith in the rumour until it proves to be true. The Government is trying its best to remove the stigma cast upon it by the public about the partiality shown to the Musalman community. But we do not think that the Government will succeed in freeing itself of this blame, unless it gives up the policy of "divide and rule," which underlies the granting of separate representation. We hear that arrangements have been made to test the competency of Musalmans for election to the Councils, and that no Musalman will be allowed to be elected unless he can pass the test. The Supreme Government has consulted the Provincial Governments; and though it has accepted their suggestions on certain points, it has not departed from the main principles of election, and has made provisions for influential and able men to get admitted into the Councils. We cannot, however, make out what these "main principles" of election are, but we hope that before the rules for election under the Reform Scheme are put in force, the Government will let the

public have an idea of what they are, and discuss them fully. We will not express any opinion on the rules until they are published; but we may say this much, that by granting special electoral rights to Musalmans, the Government has knocked the main principles of election on the head. We do not think our Hindu and Musalman political leaders are incapable of harmonising the rights and interests of the two communities. In fact it is this harmonisation which has for the last thirty years been the aim of those Indians who are trying to obtain political rights for their own countrymen. It is a pity that the Reform Scheme of Lord Morley and Lord Minto has done away with that aim. If Hindu and Musalman interests can thrive side by side in the Native States, there is no reason why the same should not be the case in British India. We must say that the Government has done a great injury to the Indian nation by tainting the Reform Scheme with the poison of discord which is sure to defeat the noble object of the Reforms. The whole country is anxious to see what rules the Government is going to frame to counteract the mischief that their policy of discord is likely to do.

43. The *Samay* [Calcutta] of the 1st October notices how the *Hindusthan* reports that Pulin Behari Das, the deportee, is being subjected to great hardships. In the hot climate of Montgomery he has to pass his nights in a confined room, and he is given a blanket to sleep on like a common prisoner. Further, though Rs. 150 has been sanctioned for his support by Government, not more than Rs. 20 is actually spent on his meals for a month. If these allegations are true, Regulation III is not being observed, for that law does not provide for confinement and coarse food such as are the portion of an ordinary prisoner.

44. The *Nayak* [Calcutta] of the 2nd October refers to a rumour that some of the deportees are to be released before the next General Election and expresses its wish that all of them should be let off, particularly Babus Krishna Kumar and Aswini Kumar whose health and age call for instant release.

45. The *Hitvarta* [Calcutta] of the 30th September thinks that the Memorial of the Marwaris regarding Stamp fraud prosecutions through the agency of spies should receive the early consideration of Government.

46. Referring to the representation made to the Lieutenant-Governor by the Marwari Association in connection with the working of the Indian Stamp Act, the *Bangavasi* [Calcutta] of the 2nd October hopes that the matter will receive His Honour's careful attention.

47. How shameless it is, says the *Hitvarta* [Calcutta] of the 30th September, that people do not help the police in detecting crimes and asks, how is it that they should refuse to help the police which is meant for the protection of their life and property? The answer is obvious—Because the police runs after innocent gentlemen for the purpose of implicating them as political agitators leaving those alone who are the real culprits. This has been illustrated by some recent findings of the High Court. The Bengal Government does not understand this simple thing in its anxiety to screen the police by all means. The paper is glad that the contagion has not spread over to the United Provinces.

48. The *Jasohar* [Jessore] of the 30th September thanks Sir John Hewett for his plain speaking in reply to a question of Police surveillance on some zamindar in the United Provinces. Mr. Holms, Secretary to His Honour, said that "the Police officer transgressed the limit of his duty and showed more zeal than was wanted from him." There is a good deal of difference between this plain and sincere answer and what is generally given by the authorities in Bengal. They always attempt to conceal the wrongdoing of the Police here and the consequence is that the Police here have been spoilt by over-indulgence.

49. The *Hitavadi* [Calcutta] of the 1st October points out how Sir John Hewett has censured as well as praised the Police of his Province, whereas Sir E. Baker has only praised them, unmindful of their incapacity to detect many

SAMA
Oct. 1st, 1909.

NAYAK,
Oct. 2nd, 1909.

HITVARTA,
Sept. 30th, 1909.

BANGAVASI,
Oct. 2nd, 1909.

HITVARTA,
Sept. 30th, 1909.

JASOHAR,
Sept. 30th, 1909.

HITAVADI
Oct. 1st, 1909.

cases of heinous crime. The contrast makes one ashamed of Bengal. Unmerited praise of this kind is likely to make the Bengal Police still more remiss in their duties in future.

HITAVADI,
Oct. 1st, 1909.

50. The *Hitavadi* [Calcutta] of the 1st October cannot understand why Government is making so much delay in instituting an inquiry into the causes of the prevailing high prices.

DAILY HITAVADI,
Oct. 5th, 1909.

51. While prepared to recognise that the Government has done a good deal to improve the Agricultural Department, the *Daily Hitavadi* [Calcutta] of the 5th October cannot understand why English experts are being appointed to the Department to the utter exclusion of Indians with a European training.

BASUMATI,
Oct. 2dn, 1909.

52. The *Basumati* [Calcutta] of the 2nd October says that Mr. Egerton, the District Magistrate of Darbhanga, has earned the gratitude of the people of Bengal by not allowing the Bengal and North-Western Railway to acquire the place where Vidyapati, the oldest Bengali poet, passed the last days of his life.

BIR BHARAT,
Oct. 3rd, 1909.

53. The *Bir Bharat* [Calcutta] of the 3rd October also says that it will be highly glad if the Students' Advisory Board, organised by Lord Morley, will be able to improve the character of the Indian students in England.

MIHIR-O-SUDHAKAR,
Oct. 1st, 1909.

54. Referring to the opinion expressed by one Babu Tarapada Chatterji in the columns of the *Musalman*, that the appointment of Dr. Ashutosh Mukerji to the Bengal Provincial Executive Council which is almost an accomplished fact, would cause grave disappointment among the Bengal Musalmans, the *Mihir-o-Sudhakar* [Calcutta] of the 1st October says that judging from the appointment of Hindu Members to the Imperial Council and the Legislative Councils of Bombay and Madras, it would seem that the appointment of Musalmans to positions of trust and influence is an impossibility. Government seems to be anxious to favour one community at the expense of another, and it may be interested in doing so; but the Musalman community will never put up with such treatment.

MIHIR-O-SUDHAKAR,
Oct. 1st, 1909.

55. It seems as if the District Judge of Backerganj, writes the *Mihir-o-Sudhakar* [Calcutta] of the 1st October, with his Hindu officers, is determined to ruin the Musalman officers. Recently an old Hindu officer of Patuakhali having retired on pension, his son-in-law, one Priyanath Ghatak, a junior apprentice, has been appointed to take his place in supersession of the claims of three senior Musalman apprentices.

DAINIK CHANDRIKA,
Sept. 4th, 1909.

The old Sheristadar and the young Head-clerk are fast friends. The latter, while serving as Record-keeper, was implicated in a forgery case, but was saved by the intervention of the old Sheristadar.

56. The *Dainik Chandrika* [Calcutta] of the 4th September learns that the Translator's department of the Government of Bengal is going to be transferred from the Education department to the Criminal Investigation Department. Henceforth the department will be considered a part of the Criminal Investigation Department office. It may be that all other departments will gradually be placed under the Police authorities.

IV.—NATIVE STATES.

HITVARTA,
Sept. 30th, 1909.

57. Referring to the expulsion of Pundit Vishvanath, the proprietor of a library and dispensary in Jammu, from the Kashmir State, the *Hitvarta* [Calcutta] of the 30th September observes:—The Native Chiefs of the present day have already

forgotten their past glory and hence they are blackening the fair name of their ancestors. Fortunately princes like Sayaji Rao still bear the past ideal in their mind.

58. Referring to the appointment of Mr. B. L. Gupta as Minister of Baroda State the *Hindi Bangvasi* [Calcutta] of the 4th October says that the Maharaja's love for the Bengalis is worthy of praise.

Maharaja of Baroda and the Bengalis.

HINDI BANGVASI,
Oct. 4th, 1909.

VI.—MISCELLANEOUS.

59. Referring to the report published by the *Empire* that the foreign piece-goods have a larger sale in the market at present, the *Kalyani* [Magura] of the 22nd September says that the Bengalis cannot give up the boycott as it involves the question of life and death with them. But the reason for giving publicity to this false report is that the boycott is an eyesore to the foreigners, as it stands in their way of sucking the blood of this country. But the Bengalis have thoroughly understood their own interest and therefore they are not in the least inclined to part with their hard-earned money. If the boycott continues for sometime more the foreigners will have to starve with their families. So they become enraged to hear the word boycott. Moreover there are many worthless creatures in Bengal who may be led by these false reports to think that since the boycott is no more there is no harm in buying foreign articles. With a view to bring about the fulfilment of this mischievous purpose such false reports are published. But it is as sure as death that the Bengalis have not given up the boycott, nor will they ever do so.

The *Empire* and the boycott.

KALYANI,
Sept. 22nd, 1909.

60. The *Nayak* [Calcutta] of the 29th September exhorts the Bengalis to buy nothing but *swadeshi* goods during the Pujas. The paper is glad to find that the sale of *swadeshi* goods is quite brisk, and that, as in previous years, *swadeshi* meetings are being held in many places in Eastern Bengal. Similar meetings should, the writer suggests, be held also in Calcutta, and the popular leaders should issue a manifesto asking the people of this Province to use *swadeshi* articles.

The *swadeshi*.

NAYAK,
Sept. 29th, 1909.

61. The *Nayak* [Calcutta] of the 1st October writes:—

If we preach the boycott without breaking the peace, we cannot be guilty before the law. All laws have an element of morality in them, so obedience to laws is necessary in the interests not only of the individual safety, but of the national well-being. Of course there is a possibility of a divorce between morality and laws, but even then it is incumbent on the people to obey the laws. The people ought not to do anything illegal, to oppose even an illegal act of the rulers. The rulers, if they bring about a divorce between their laws and morals, will bring danger on their own heads, as the imposition of the *Jizya* brought the Mogul Empire to its downfall. So much for general principles. Coming now to the particular case of the boycott, if the rulers unrighteously ever proclaim it to be unlawful, we shall stop preaching it, and leave its future in the hands of God. Else it will be with us a case of death or victory. We shall cling to the boycott, regardless of the official theory that it may, in the hands of the illiterate, at least come to be a source of lawlessness. Are we to abandon the Bible, because the study of that work may have driven some people mad? With the boycott is bound up the future progress of India, all arguments to the contrary notwithstanding. Of course it may crush down by main force; but leaving that contingency aside, its utility has come to be recognised universally by all educated Indians, and any illegalities that may occasionally be committed in connexion with it are merely the outcome of the illegalities resorted to for its prevention.

The boycott.

NAYAK,
Oct. 1st, 1909.

62. The following is a full translation of an article which appears in the *Dharma* [Calcutta] of the 4th October under the heading "Sir George Clarke's substantial statement:—"

His Excellency the Governor of Bombay on the boycott.

DHARMA,
Oct. 4th, 1909.

There is a strong mixture of hollow and substantial words in the speech recently delivered by Sir George Clarke at Poona. (His) first argument is

that if the industries and commerce of India make a more rapid advance, endless injury is likely to be done to the country; for the number of labourers is very small, and will become smaller if the number of mills increase, and agriculture will degenerate owing to cultivators coming to be labourers. The inordinate increase of agriculture and the destruction of industries and commerce (in India) have done immense good to British commerce. (Sir George) Clarke has been frightened by the change of that unnatural state (of things). To be so is natural and laudable for an Englishman. But this state (of things) has caused the poverty and degeneration of the people of India. The impairment of the predominance of agriculture, the spread of commerce (and), improvement (of the condition) of labourers (will do) good to the country. Sir George has also said that if the object of the boycott be to protest against the partition of Bengal, that object will not be fulfilled by giving up (the use of) sugar manufactured in Java and the Island of Mauritius where the majority of the people are Hindus; it is impossible to rouse the British nation to a consciousness (of the situation) by that. In saying this, he has practically advised the people of (this) country to cease to boycott foreign goods, and to take to boycotting British goods. This statement is reasonable and substantial. We also say that the boycott will be successful if instead of boycotting goods manufactured in colonies peopled by Indians, and in America which helps Indians, (we) boycott British goods; (this) will arouse the English people to a consciousness (of the situation) and infuse in them a feeling of respect for India, and will also add to the strength of the *swadeshi*. (We) will not buy foreign goods, if *swadeshi* goods be available; if *swadeshi* goods be not available, (we) will buy goods manufactured in America or any other country, we will not in the present situation buy British goods—this is what is the real path of the *swadeshi* and the boycott. The noble-minded (Sir George) Clarke has also said that it is no good censuring the Government indiscriminately without fixing upon a certain object or a particular fault or inconvenience. Truly said. Let the officials be informed what fault or inconvenience we find in the present situation (and) what will satisfy us; if they do not listen to us, even then it is useless to censure them—(we) ought rather to have recourse to our own power and to lawful protest. It is this meaning that we can make out of the noble-minded (Sir George) Clarke's statement. (We) hope that the people of (this) country will realise in their minds (literally, hearts) these two pieces of substantial and reasonable advice of the Governor of Bombay.

DHARMA
Sept. 24th, 1909.

63. The *Dharma* [Calcutta] of the 27th September cordially endorses the action of the recent Hooghly Conference in adopting a resolution for the utilisation of the National Fund in building the Federation Hall near Greer Square in Calcutta, arguing that the honour of the Bengali people is bound up with the erection of this Hall, which will also remove the want of a centre where the people may freely meet and carry on the work of rousing the whole people of Bengal to a sense of their duties.

JASHOHAR,
Sept. 30th, 1909.

64. The *Jashohar* [Jessore] of the 30th September says that the 30th *Aswin* is a memorable day in the national life of Bengal as the changes brought about on this day four years ago are never to be forgotten. On one side the authorities were determined to divide, and on the other the eight crores of Bengalis were determined to unite. The sacred recollections associated with this day will, for generations to come, proclaim how a new life was gained by the people. For the welfare of their native country and countrymen, the Hindus, Muhammadans and Christians will meet under the same national banners, and tie *Rakhis* on each other's hand.

SANJIBATI,
Sept. 30th, 1909.

65. The *Sanjibani* [Calcutta] of the 30th September writes:—
The 30th day of *Aswin* is a sacred day to the Bengalis—on which they gained a new life. On that day Mother Bengal was parted in twain, and so gave birth to a new race of Bengalis, endowed with a new power. That day is fast approaching. Let all Bengalis prepare for the advent of that sacred day. Since that day the *swadeshi* vow has been echoed and re-echoed

throughout the country. Let all Bengalis, wherever they may happen to be celebrate the day suitably.

66. Referring to the advent of the *Rakhi* day, the *Karmoyogin* [Calcutta] of the 1st October addressing the people says :—

The *Rakhi* Day.

KARMAYOGIN
Sept. 1st, 1909.

The strength and patriotism of the Bengalis were first tested and evinced in connection with the boycott. It is beyond doubt that the *swadeshi* has added a glorious chapter to the inglorious history of that oppressed and slighted country, Bengal. Only the other day a new life was infused into Bengal by the cries of *Bande Mataram* and *Amar desh* (my country) and the pulsations are still felt though it is apprehended that the dreadful oppressions have to a certain extent weakened them. But, O *Karmoyogins*, it is expected that your devotion to work will keep the spirits and vitality of the country alive. Let the words of salvation diffused throughout the land be substantiated. O Bengalis, remember always that the honour and glory you have earned by clinging to *swadeshi* must never be lost again. See that your cowardice does not bring disgrace upon you and make you hateful in the eyes of the world. Bankim Chandra, the writer of that song, *Bande Mataram*, is watching you from heaven and showering benedictions on you. See that you are able to make your mother-country the abode of happiness. Remember also the austere devotion of Vivekananda who said that the "earth of India was his heaven and the people to whatever caste they belonged were his blood." You have got the taste of vitality and vigour after a long time as have the whole Asiatic people. Be determined to throw off the lethargy and lifelessness accumulated around you by the poverty and sufferings continuing for centuries.

The memorable day, the 30th of *Aswin*, is approaching. On this day your rulers attempted to forcibly divide you, and you declining to accept the wrong tied *rakhis* round your wrists as a symbol of unity and protest. On this day worship the gods and goddesses—pray for the well-being of your country and countrymen. That day is before you. The whole world is waiting to see that you stand firm to your convictions. You use to advance in the path of rectitude and stand before the altar of the Mother. Don't be afraid. It is not sufficient merely to sing "Men we are, and not lambs" but you shall have to prove that you are men.

67. The *Hitavadi* [Calcutta] of the 1st October recalls how the present Bengali month of *Aswin* is honourable because of the *Durgapuja*, an occasion for national rejoicing, and also of the partition of their native land by the stern hand of a merciless tyrant. In connexion with this the paper exhorts its fellow-countrymen to keep their common nationality alive, in spite of an administrative division by observing the ceremony of *rakhi bandhan*, the motto of which, like that of its Pauranic prototype, is "excess in anything is bad." The paper concludes by pointing out how the Federation Hall, the foundation stone of which is to be laid on the 16th October next, will afford to future generations of Bengalis a shrine for the cult of a Bengali nationality, a cult comparable to the Tantric worship which succeeded in infusing divinity even into a corpse for the worshipping of the Great Force.

HITAVADI,
Oct. 1st, 1909.

68. The *Daily Hitavadi* [Calcutta] of the 2nd October has an article under the heading "The Partition Day," of which the following is a full translation :—

The Partition Day.

DAILY HITAVADI,
Oct. 2nd, 1909.

A fortnight more—to-day is Saturday; there is another Saturday between this and Saturday, the 16th October, or the 30th *Aswin*. The cause of that grief, that insult, that pain, that anguish, to keep which alive the 30th of *Aswin* has been reckoned among the days of festival, has not yet been removed—though the keen expression is gone owing to (our) being accustomed to them, they are still present, all of them. The same divided Bengal, the same harassment and annoyance caused by the police, the same hunting for sedition, they are all present still. And there is also present a severe grief in every stratum of the heart. Nine jewels of Bengal's crown have been deported to day; they have been punished without trial, (and) without any charge brought against them. Among other sorrows, this is a new sorrow—a grief which burns in the innermost recesses of our hearts. Hence we have to say

that every Bengali will take an active part in the celebration (which take place) on the 30th *Aswin*. Those who have a sense of self-respect, who are sensible to pain, who try to preserve the glory of (their) mother-country, (and) who wish to make themselves known as Bengalis, are sure not to remain indifferent to the *Arandhan*, the *Rakhibandhan*, the bathing, and the gathering of the 30th *Aswin* this time also. This time also the celebration of the 30th *Aswin* will as before give evidence of the vitality of the Bengalis.

No matter however much anybody may threaten us (or) persecute us, we will at all times say without hesitation that we have been cut to the quick and insulted and harassed in a hundred ways by the Partition of Bengal. And those deceitful Governors who made arrangements for this Partition of Bengal we will ever look upon with eyes of loathing. And you may deport or banish or do anything else, we will and must accord the highest honours to (literally, place on our heads) eminent men like the high-minded Srijut Aswini Kumar Dutta (and) Srijut Krishna Kumar Mitra; we will never be niggardly in showing respect to them. We shall keep away ever from the Reform Scheme granted by Lord Morley, the Secretary of State for India, if owing to their deportation they cannot obtain seats in the enlarged Councils. Such leaders of the country are confined in prisons in distant lands; East Bengal is cut off from West Bengal; no Bengali will in these circumstances be indifferent to observe the vow of the 30th *Aswin* with all his heart. This is our belief; this indeed is our idea.

There is something peculiar in the celebration this time. The foundation of the (Federation) Hall will this time be laid on the Federation ground in Calcutta. That hall (literally temple) will be built with the money given by Bengalis and earned by begging. It is on that sacred spot, where four years ago the noble-minded Ananda Mohan Basu proclaimed with God as his witness the unity and earnestness of Bengali-speaking Bengalis, where year after year the Bengalis, indignation and grief are being heaped up amidst crores of sighs, that the Federation Hall of East Bengal and West Bengal will be established. Hence the *Arandhan* and *Rakhi-bandhan* festivals will this time rouse the whole country to enthusiasm like the Kumbha Mela festival. The Bengali will not be niggardly with his money and enthusiasm for this purpose.

Ages after ages have we built innumerable lofty (literally, which pierce the clouds) temples for the purpose of preserving the images of numerous gods; ages after ages have we built incomparable monuments upon the ash-heaps of noble-minded great men; but we do not think that we have ever established a temple commemorating the national indignation and grief. This is the first time for the Bengalis to establish a temple for the national union. Not a single image of any god is to be placed in this temple—not a single god is to be worshipped here. It is only the images of those, who were like gods to Bengal and the Bengalis, and who have after lifelong labours shown a new path and taught a new *mantra* to the Bengalis that will be worshipped. It is here that clasping one another in close brotherly embrace, the Bengalis of East and West Bengal will work for the good of the nation and the country. It is the Federation Hall that will be the place where we shall speak of our weal and woe, and where we shall ponder over our past and future conditions. From the lofty (literally, piercing the clouds) spire of this temple the statement will be proclaimed to the world, that in everything—ideas and endeavours, lives and minds—all the Bengali-speaking people without exception were, are, and shall ever remain, one and undivided. This blood relation of the nation is not to be broken by the force of the ruling power—perhaps even the power of the gods cannot break it up. It is such a Federation Hall which will be established on the 30th *Aswin*. It seems to us that on that day crores of Bengali throats will hail the mother-country with shouts of *Bande Mataram*, and that crores of heads will bow (literally, roll) devoutly on the verdant surface at the foot of the mother-country.

The Bengali will be able to perform the vow of the 30th *Aswin* like men. Not even the least doubt arises in our mind with regard to this. But it is because it is necessary to arouse (them) that the sentimental hearts of the Bengalis have to be aroused into new feelings, that (they) have to be told that

*i.e., the fortnight in which the *Durga Puja* takes place.
† *Durga*.

during the *Devi-paksha** when the goddess *Sakti*† is to be invoked when the spirit of the mother is to be aroused—they will have to refrain from cooking food, tie *rakhis* on one another's hands, (and) establish the Federation Hall. Such an auspicious day, such an opportunity for an auspicious gathering will not take place again; Bengalis, brethren, awake, set yourselves to act—this is what we pray!

69. Referring to the approaching Partition Day celebration on the 16th October next, the *Howrah Hitaishi* [Howrah] of the 2nd October writes:—

The ensuing Partition Day celebration.

The 16th October, the Partition Day, is approaching. That day is a day of mourning and a sacred day at the same time. After bathing, *rakhis* are to be exchanged, and cooking of food is prohibited. On that day the Bengalis, bare-footed and in mourning, will meet together and renew their *swadeshi* vow.

A special feature of the Partition Day this year, is that the sacred *Id* celebration day has fallen on the same day. On this sacred day the Hindu and the Musalman alike will be prepared to exchange friendly greetings. There is no doubt, therefore, that the effect of the successful celebration of the sacred day will be enhanced a hundred fold this year.

What pious Musalman is there who will forget to remember his ever-miserable motherland while offering his prayers to the Almighty; who will not embrace the members of other religions, whether in villages, towns or elsewhere? No Hindu or Musalman will on that sacred day wear unholy foreign clothes, instead of *swadeshi* clothes. No generous-minded Hindu or Musalman, who follows the teachings of his religion, will refrain from embracing each other. The Hindu *Shastras* and the *Quoran Hadis* of the Musalmans are replete with teaching enjoining this generosity. *Maharshi Valmiki* says:—

“Both the mother and motherland are far more venerable than heaven itself.”

In the Muhammadan *Hadis* it is said:—

“*Habul Matan minle imam*,” that is, love and devotion to the motherland form part of religion.

Awake, brethren, therefore, and shake off your infatuation. Let the *rakhis* unite your hearts also. May the observance of the sacred ceremony of *arandhin* (not cooking) put an end to all distress and want.

To another important matter we must draw the attention of our countrymen: on the 30th day of *Aswin*, all shops and markets must be closed, all selling and buying, whether in towns or the mufassal, must be refrained from. Let all men, therefore, take care beforehand, so that they may not be compelled to sell or purchase anything on that day.

70. Referring to Sir Pherozeshah Mehta's election as President of the approaching Lahore Congress, the *Dharma* [Calcutta] of the 27th September writes:—

The next Congress.

Pherozeshah hates and loathes Bengal and would be glad to get rid of the *swaraj*, boycott, national education and Partition resolutions. He wants the “honest *swadeshi*” of Lord Minto and would accept Lord Morley's Reforms. In Bengal, the general trend of opinion is the other way, but if Bengal delegates attend the Lahore gathering and try to get a United Congress, they will not dare to say anything against Sir Pherozeshah Mehta and would therefore have to secede. The inference therefore is that the Nationalists should give this sham Congress the go by and chalk out their own course and summon a deliberative assembly of their own before the year closes.

71. The *Sri Sri Vishnu Priya-o Ananda Bazar Patrika* [Calcutta] of the

The *Englishman* and the Congress.

20th September refers to what appears in the *Englishman* to the effect that no loyal Indian will have any connection with the Congress if the resolutions on the *swadeshi* are not dropped and that the Bengalis should not attend the Congress as none of their proposals will be accepted by it, and says that the *Englishman* should know that there cannot be any Congress in India without the Bengalis and without the *swadeshi*. National unity can not be acquired if the Bengalis are cast away. The *swadeshi* and improvement of the country are

HOWRAH HITAIISHI,
Oct. 2nd, 1909.

DHARMA,
Sept. 27th, 1909.

SRI SRI VISHNU PRIYA
O-ANANDA BAZAR
PATRIKA,
Sept. 30th, 1909.

synonymous and as the latter is the object of the Congress, the former cannot be dropped.

NAYAK,
Sept. 20th, 1909.

72. The *Nayak* [Calcutta] of the 30th September writes that the number of delegates either Moderate or Extremist willing to attend the Congress this year is very limited.

Congress and the Bengalis.

It is not surprising that the Extremists who are against the Allahabad Convention will desist from attending the Congress. Even the Moderates who accepted the creed of the Allahabad Convention are also unwilling to attend it. They say that in Bengal the Moderates and Extremists alike are for the boycott and there is every likelihood of their proposal being dropped in the Congress. The Bengali cannot join in a Congress which will not accept the boycott resolution. Besides this, it is feared that Sir Pherozshah Mehta will make some caustic remarks on boycott in his inaugural speech. In a Congress where the Presidential address will be directed to discourage the boycott, the Bengalis should not join. Apart from these reasons Bengal is for a joint Congress of both the Moderates and Extremists, but the promoters of the Lahore Congress seem disinclined to respect this opinion. The Bengalis therefore cannot attend the Congress to be slighted there. Over and above these reasons the personal behaviour of Sir Pherozshah Mehta is not to be forgotten. In spite of this being the view of a leading Moderate, the paper requests the Bengalis to attend the Congress and raise the boycott question. If the question is rejected by the Congress, they may come back. As regards the United Congress of the Moderates and Extremists, they should also try for this in the Congress. Besides, it must be brought home to Sir Pherozshah that the Bengalis do not like him. He gave out that he would not accept the Presidentship unless unanimously elected. Knowing for certain that Bengal does not want him if he fills the Presidential chair, it must be said in his face that he is not wanted by the Bengalis. For these reasons Bengal should be well represented in the Congress.

HITVARTA,
Sept. 30th, 1909.

73. Seeing the *Englishman* has been pleased with the election of Sir Pherozshah Mehta as President of the coming

Sir Pherozshah Mehta.

National Congress, the *Hitvarta* [Calcutta] of the 30th September says that its Koila Ghât contemporary is again overpowered by its love for the Congress, since it says that the Congress has once more reverted to the position it occupied before when its proceedings could not be charged with sedition. The paper is surprised at the statement, and asks the *Englishman* to turn over its old files when it would discover its mistake. The readers and others are requested to consider well the reasons for the *Englishman's* jubilation before going to the Lahore assembly.

BHARAT MITRA,
Oct. 2nd, 1909.

The *Bharat Mitra* [Calcutta] of the 2nd October also refers to the above and other suggestions of the *Englishman*, and draws the attention of those who have brought about the

Ibid.

present situation to the extent to which it has emboldened their enemies who now suggest that no Bengali should go to the Congress for no Punjabi would listen to him, and that no loyal Indian should join the Congress till everything connected with the *swadeshi* question is omitted from its programme.

BASUMATI,
Oct. 2nd, 1909.

74. After the breaking up of the Surat Congress, writes the *Basumati* [Calcutta] of the 2nd October, Srijut Surendra Nath Banerjee said: "The Congress is dead, long live the

The Congress.

Congress" But between Sir Pherozshah Mehta and Mr. Gokhale, they have managed to shatter this pious hope of Surendra Nath. And this Surendra Nath has, we think, been able to see, though if he could have seen it a little earlier the break-up of the Congress would not have been a settled fact. If even now Surendra Nath succeeds in getting over his blind love for Mehta and refuses to attend the Lahore *majlis*, the way to reviving the Congress may yet be made smooth. Most of the people of the Punjab are unwilling to have anything to do with the "Flatterers' *majlis*," which certain self-styled leaders are going to hold at Lahore with the support of officials, and which is sure to stand in the way of our national unity. In fact many people consider the Lahore Congress as a *majlis* of traitors. Will Surendra Nath disgrace himself in his old age by joining this Congress?

BIR BHARAT,
Sept. 23rd, 1909.

75. The *Bir Bharat* [Calcutta] of the 3rd October has the following on the proposed election of Sir Pherozshah Mehta as President of the ensuing Lahore Congress:—

Mehta Congress again.

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We do not like to entangle ourselves in the meshes of the party question. Our view is, that if there should exist any kind of party feeling, it should be between the English and the Indians, because the members of the ruling class want to retain all the power in their own hands.

We have two classes of men among the wealthy. One class helps its countrymen without losing sight of its own interests; it sometimes takes part in the political agitation, but at others it flees from it at the officials' reddening their eyes. The second class desires to flatter both its countrymen as well as the British officials. It sometimes encourages the people by patting on their backs; at others it strikes at their root on occupying the chair of officialism. Men of this class may be likened to a double-mouthed snake. It is owing to egotistic feelings that there exists a difference among the Indians. The people of the different Provinces have, perhaps on account of the rigours of the law, selected Sir Mehta, the friend of the English and member of the Moderate party and, therefore, the supporter of the two-sided policy. The assembly which will be graced by the feet of Sir Mehta, will not be haunted by the police or feared by the officials.

There can be no doubt that the English are our rulers. It is our duty to pay the revenue, obey the law and do homage to the rulers from a distance. The English cannot claim, neither we are willing to offer, more than what we have stated here.

We are constrained to represent our grievances to the English along with suggestions for their redress. The first and principal duty of the Congress was to complain to the Government of its shortcomings. The language of complaint is generally strong, severe and expressive of anger. The grievances of the people will be represented in the Mehta Congress too, but it will be in a softer tone. It has been thought unjust in that assembly to expose the faults of the English, blameworthy to comment on their deeds, and a fatal sin, nay the cause of total destruction, to rebuke them.

Let us conclude with a warning to our leaders, that it is no more possible to kill the snake without breaking the stick.

76. In connexion with Sir Pherozeshah Mehta's election as President of the Congress, the *Daily Hitavadi* [Calcutta] of the 3rd October writes:—

The next Congress.

DAILY HITAVADI,
Oct. 3rd, 1909.

We are opposed to violence and to factionism; but we cannot forget how the present differences originated, and how little in fact the differences between Moderate and Extremist are and what they are about. Certainly Extremists who are not arrogant and not lacking in self-control can easily co-operate with Moderates, and can even in certain cases come to be Moderates themselves. If Extremists of this class are to be excluded from the Congress, such a Congress can have no support from us. After all, the difference between the Extremist and the Moderate is not one of kind, but of degree—the Extremist sings in a high pitch, while the Moderate sings in a low one. As for loyalty, both parties are equally loyal, for both are equally Anglicised and imitation is the sincerest form of flattery. And if the English here confined their activities strictly to ruling the land, there would be no bombs, no revolver shots, no furore over sedition, no law suits, no oppression of Extremists. As it is, however, Englishmen in India are both traders and rulers. As traders, they are impatient of competition, for that hurts the traders. In addition to all this, there is the fact that previous Congresses have always deferred to the wishes of Provinces particularly stricken with official oppression. This was the experience of Bombay in 1897. And, moreover, the Lahore Congress has failed to win the support of men like Lajput Rai, Amolak Ram of the Arya Samaj, and of the Hindus generally of the Punjab.

77. In referring to a recent article in an English monthly pointing out the weak military position of India in the absence of a military reserve, compared with the growing military strength of other Asiatic as well as European nations, the *Daily Hitavadi* [Calcutta] of the 5th October writes:—

The Military problem in India.

DAILY HITAVADI
Oct. 5th, 1909

The circumstances all point to an early clash of forces between the great Powers in which India, if she could contribute 2 crores of picked loyal men, could turn the balance in favour of the English. But then, the people have no voice whatever in these things,—they can foresee the strength, but it is not

for them to prepare for it. It is for Government, if it likes to pick out loyal men all over the country and give them a military training. Furthermore, it rests with Government alone to listen to such advice as the people may offer as to the means of winning their loyalty.

BIHAR BANDHU.
Oct. 2nd, 1909.

78. Under the heading noted in the margin one Baldeo Sahay of Patna sends to the *Bihar Bandhu* [Bankipore] of the 2nd October a number of verses deploring the present condition of India brought about by disunion, comparing it with the former, and exhorts the people to rise and be united in order to make their mother India happy again.

HITVARTA,
Sept. 30th, 1909.

79. Referring to the objection raised by the Bombay Chamber of Commerce to the Indian firms assuming European names and titles, the *Hitvarta* [Calcutta] of the 30th September reminds the Englishmen, who are displeased with the Indians for their boycotting foreign articles, as to what they themselves do. They never purchase any thing from a native shop so long as it can be had at a shop belonging to their countrymen. Indians have laid a good deal of money in purchasing some English firms. Any interference on the part of the Government in this matter would therefore be a gross piece of injustice.

HITVARTA,
Sept. 30th, 1909.

80. The false news about a bomb having been thrown on a train which was recently circulated by the Calcutta papers is an example, says the *Hitvarta* [Calcutta] of the 30th September, of the zeal of the white papers in spreading false rumours about bombs.

DHARMA,
Sept. 27th, 1909.

81. The *Dharma* [Calcutta] of the 17th September writes under the heading "The problem of the past and the indication of the future":—

Owing to the complete dominance of Western ideas for about a century amongst the educated community, the people of India, deprived of Aryan wisdom and spirit, had come to be powerless, inclined to seek the help of others and fond of imitation. This spirit of ignorance and darkness is now being dispelled. It is necessary now to decide once why it came into existence. In the 18th century a dark ignorance and a strong impulse to action had laid hold of the Indians; thousands of selfish, strong men, remiss in the discharge of their duties, inimical to their country and with the disposition of *Asuras* (demons), having been born in the country, had brought about a condition favourable to a state of subjection. At that time, to carry out God's hidden purpose, the English merchant, living in a distant island, arrived in India. India, stricken with its load of sin, easily passed into the grasp of the foreigners. The world still stands amazed at the thought of this strange incident. Failing to arrive at any satisfactory explanation of this, everyone has been fostering an endless praise on the virtues of the English nation. The English nation has many virtues. If they had not, they would not be the foremost conquering race on earth. But they, who declare the inferiority of the Indians and the superiority of the English, the sins of the Indians and the virtues of the English as the sole cause of this strange phenomenon, have created in the minds of the public certain mistaken notions, though they themselves may not be wholly mistaken. So let an attempt be made to arrive at a correct decision on this question after a minute inquiry. It is difficult to determine the course of the future in the absence of a minute inquiry into the past.

The conquest of India by the English is an event without a parallel in the history of the world. Such a statement could not be made, if this large country has been the home of uncivilised, weak, foolish or incapable races. But India is the home of the Rajput, the Maratha, the Sikh, the Pathan, the Moghul, etc.; the Bengali with his keen intelligence, the thoughtful Madrasi, the political Maratha Brahmin, are sons of Mother India. At the time of the English conquest a clever statesman like Nana Farnavese, generals skilled in war like Madhoji Sindhia, and empire-builders gifted with spirit and genius like Ranjit Singh and Haider Ali, were born in province after province. In the 18th century the people of India were not inferior to any nation in spirit, heroism and intelligence. The India of the 18th century was a temple to the

goddess of learning, a store-house of the goddess of prosperity, and the sporting ground of strength. And yet the country, which the strong and the multiplying Musalman after efforts extending over hundreds and hundreds of years could conquer only with great difficulty, and could never rule unhindered, within 50 years easily came to acknowledge the rule of a handful of English merchants, and in a hundred years under the shadow of their undisputed Empire fell asleep in inactivity. You will say that the want of unity was responsible for this fate. Granted that the want of unity was one of the main causes of our miserable condition, but at no time was there unity in India. There was no unity in the days of Mahabharat, or in the times of Chandra Gupta and Asoka, or at the time of the Musalman conquest of India, or in the 18th century either. Want of unity cannot be the one cause of this strange incident. If you say that the merit of the English accounted for it, we ask if those who are acquainted with the history of those times will dare to assert that the English merchant of those days was superior to the Indian of that period in virtue and merit? It is difficult to restrain laughter at hearing of the merit of those cruel, selfish, powerful demons of English merchants and robbers like Clive and Warren Hastings who, in conquering and looting India, showed examples of a pluck, energy and selfishness without parallel in the world, as well as of vices which also were unexampled in the world. Courage, energy and selfishness are the virtues and merits of demons, and that merit Clive and other Englishmen (of his time) had. But their sins were in no way smaller than those of the Indians. So it was not the Englishman's merit which brought about this impossible incident.

The English were demons, so were also the Indians, and there was no fight between gods and demons, but between demons and demons. What was the great virtue in the Western demon, which worked to make his spirit, heroism and intelligence successful; and what was the fatal failing in the Indian demon which made his spirit, heroism and intelligence unfruitful? The first reply is that the Indians, though equal to the English in all other qualities, were lacking in the national spirit, and that quality had manifested itself fully among the English. Let no one infer from this statement that the English were patriots, and that it was the impulse of patriotism which enabled them to build up an immense empire in India. Patriotism and the national spirit are distinct faculties. The patriot is mad with the spirit of rendering service to his native land; he sees his native land in everything; he dedicates whatever he does as a sacrifice to his native land as his chosen deity, for the welfare of his country; he sinks his own interests in the interests of his country. The 18th-century-English had not this spirit; this spirit cannot permanently exist in the hearts of any materialistic Western nation. The English did not come to India for the good of their native land; they did not conquer India for the good of their native land, they came for trading purposes, and for their pecuniary profits as individuals. They did not conquer and loot India for the good of their native country; they conquered and looted to a large extent in order to serve their own interests. But although they were not patriots, they had the national spirit. My country is the foremost one (on earth); the habits and ways, the religion, the character, the power, the prowess, the intelligence, the opinions and the work of my nation are the best; are incomparable and rarely to be found in other nations, this consciousness, the good of my country constitutes my good; the glory of my country constitutes my glory; the aggrandisement of my fellow-countrymen constitutes my aggrandisement—this belief, and the sense of duty not to serve only my own interests but along therewith to serve the interests of my country, that it is the duty incumbent on every inhabitant of a country to fight for its honour, glory and aggrandisement, that if necessary it is the duty of a brave man to yield up his life fearlessly in such a fight—it is these which constitute the main signs of the national spirit. The national spirit is a feeling appertaining to the quality of *rajas* (activity and passion); (while) patriotism is a feeling appertaining to the quality of *sattwa* (goodness). He who can sink his own individuality in the individuality of the country, is an ideal patriot; he who maintaining to the full his own individuality uses it to aggrandise the individuality of his country, is filled with the national spirit. The Indians of those times were devoid of the national spirit. We do not say that they never paid heed to the welfare

of their nation, but if there was the least conflict between the welfare of the nation and of the self, in most cases, they sacrificed the good of the nation and served their own interests. In our opinion this want of the national spirit was a more fatal defect than the want of unity. If the national spirit is spread to the full all over the country, unity becomes possible even in this country suffering from various differences. Unity is not brought about merely by repeating that unity is wanted. This it was which was the first cause of the conquest of India by the English. There was a conflict between demons and the demons, with the national spirit who had attained to unity vanquished the demons with the same virtues, but without the national spirit and lacking in unity. It is a law of Providence that it is he who is skilled and strong, who comes off successful in arresting; that it is he who is fleet of foot and patient, who in a race arrives at the goal first. No one ever triumphed in wrestling or in a race because he was of good character or had merit—the requisite power is necessary. In a similar way, with a manifestation of the national spirit, even a demoniac nation of bad character succeeds in establishing an empire; and for want of the national spirit, even a virtuous nation of good character, passing under the subjection of others, comes to lose its character and virtues and is degraded.

From the political point of view, this is the final judgment regarding the conquest of India. But there is a deeper truth hidden in the midst of it. We have said that the ignorance of darkness and the impulses of the quality of *rajas* (activity and passion) had come to be very strong in India. This condition is precedent to a condition of fall. In the practice of the *rajas* qualities, the force appertaining to those qualities is developed. But unmixed *rajas* soon come to have a tendency towards *tamas* (ignorance and darkness). Efforts having the *rajas* qualities, unregulated and domineering, very quickly come to be worn out and exhausted, and to be transformed into an absence of impulse, into powerlessness, into dejection, and into inactivity. The *rajas* force is permanent, if only it has a tendency towards *sattwa* (the quality of goodness). Even if the *sattwa* spirit is wanting, the ideal of *sattwa* (goodness) is necessary. By means of that ideal the *rajas* force is regulated and endowed with a permanent strength. The English have always possessed these two lofty *sattwa* ideals, viz., liberty and order, by their influence the English are foremost in the world and always triumphant. In the 19th century a philanthropic spirit also awoke among that nation, as a result of which, England arrived at the pinnacle of national greatness. Furthermore, the thirst for knowledge under the strong impulse of which the Western nations have made hundreds of scientific discoveries (so that) in order to acquire a jot of information, hundreds of persons are ready even to part with their lives; that powerful thirst for knowledge springing from *sattwa*, had manifested itself among the English. The English were strong with this *sattwa* force; it is because this *sattwa* force is waning that English predominance, spirit and prowess are declining, and fear, sorrow and a distrust of their own strength are increasing. The *rajas* force, having lost its aim (of *sattwa*), is tending towards *tamas*. On the other hand, the Indians were a race of strong *sattwa* qualities, by virtue of that *sattwa* force they had come to be incomparable for wisdom, prowess, spirit and strength; and though wanting in unity, had succeeded in resisting and triumphing over foreign invasions for a thousand years. Ultimately the *rajas* qualities began to wax strong, and the *sattwa* qualities to wane. At the time of the arrival of the Musalmans, the spread of knowledge had begun to be circumscribed; at that time the Rajput race, predominant in the *rajas* qualities, were seated on the throne of India. In Northern India, war and internal strife were most in evidence. In Bengal, owing to the decay of the Buddha religion, the *tamas* (i.e., dark ignorance) spirit was strong. Spiritual knowledge had found refuge in South India. Thanks to that *sattwa* force, Southern India was able for long to maintain its independence. The thirst for knowledge and the promotion of knowledge were about to cease, and instead, the credit and glory attached to the possession of knowledge began to increase. In the place of spiritual knowledge the manifestation of the *Yoga* force and self-realisation, worship with the *tamas* qualities, and the carrying out of vows of the *rajas* qualities with desire present in them, came

* Hinduism which consists of *csates* and *asramas*, (stages of life with duties pertaining to each).

to be frequent. When the *Vernasram** religion had vanished people came to look on external observances and acts as more valuable. It was the extinction of the national religion which led to the extinction of Greece, Rome, Egypt and Assyria. But amongst the Aryan race followers of the eternal religion, occasionally vitalising jets of nectar, used to come out of that eternal spring and save the life of the nation. Sankar, Ramanuja, Chaitanya, Nanak, Rama Das, Tukaram, shedding that nectar, have infused life into India, which had got its death-wound. And yet the streams of the *rajas* and *tamaes* qualities were so strong that they dragged even the best down and converted it into the worst. Ordinary people began to uphold the *tamas* spirit with the knowledge imparted by Sankar; Chaitanya's religion of love came to be the refuge of a terrible inactivity springing from *tamas*; the Marathas who had received Rama Dass's teaching, forgetting their duty as Marathas and making a bad use of their strength in the accomplishment of self-interests and in internal strife, came to destroy the empire built by Sivaji and Baji Rao. In the 18th century this current was seen to be at its full force. Society and religion were then circumscribed within the narrow boundaries laid down by a few modern law-givers; extravagance about external observances and acts passed by the name of religion, Aryan wisdom was almost extinct, Aryan character was well nigh dead, the eternal religion, quitting the community, hid itself in the ascetic's forest-home and in the devotee's heart. India was at that time covered by a dense *tamas*, and yet atremendous *raja's* impulse was, under an external cloak of religion, working towards self-interest, sin, harm to the country and mischief to others at full speed. There was no lack of strength in the country; but owing to the disappearance of the Aryan religion and the *sattaw* qualities, that strength, incapable of defending itself, destroyed itself. Ultimately, vanquished by the demoniac strength of the English, the demoniac strength of India came to be fettered and dying. India fell asleep in the lap of a full *tamas* spirit. Non-manifestation (of self), absence of impulse, ignorance, inaptitude, want of faith in self, sacrifice of self-respect, love of servitude, practice of the religion of others, imitating others, trying to improve oneself under the shelter of another, dejection, self-depreciation, meanness, idleness—all these are qualities indications of the *tamas* spirit—which of these was wanting in the India of the 19th century? All the efforts of that century are marked all over with the marks of the *tamas* force, by the predominance of these qualities.

When God roused India, in the first impulse of that awakening the fiery force of the rousing of the national spirit began to flow strongly through every vein of the nation. Simultaneously a maddening patriotic impulse came to overwhelm the young men. We are not a Western nation; we are Asiatics, Indians, Aryans. We have come to possess a national feeling; but unless patriotism is infused into it, our national spirit does not make itself manifest. The basis of that patriotism is the worship of the Mother. On the day on which Bankim Chandra's song "*Bande Mataram*," passing through the external senses, struck at our hearts, on that day, patriotism was born in our hearts, the Mother's image was placed (therein). One's native land is one's mother, one's native land is one's god—this great teaching, included in Vedantic teaching may be likened to the seed of the national uplifting, as a created being is a part of God, as his strength is part of God's strength, so even these

† God.

seven crores of Bengalis, these 30 crores of Indians as a body, are part of *Basudeva*†, who is in every-

thing. Mother India, who is the support of these 30 crores, who is the personification of force, who is many-armed and who is the receptacle of immense strength, is a (part of) God's strength, and comparable to the body of the Mother, the Devi, Kali, the goddess of the world. It was to rouse this love of the Mother and seat this image of the Mother in the minds and hearts of the nation, that the excitement, energy, noise, humiliation, harassment and suffering were ordained under God's law. That work has been accomplished. What next?

Next comes the resurrection of the enternal force of the Aryan race. First the Aryan character and training, secondly the remanifestation of the power of *yoga*, thirdly by means of a thirst for knowledge and power of work worthy of Aryas, laying in the things necessary for the new era, and

accomplishing the Mother's work by regulating the maddening excitement of these five years and directing it to a fixed aim. We shall write about this in detail on another occasion. For the present we content ourselves only with saying that let the young men, who are looking out for paths and work all over the country, overcoming their excitement for some time, look out a way to bring in strength. The great work which has to be accomplished cannot be accomplished only by means of excitement, strength is wanted. The strength which is obtainable through the instruction of your forefathers can bring about the impossible. That strength is about to descend into your bodies. That strength is the Mother. Learn the way to resign yourself to Her. The Mother, making you her instruments will accomplish the work with a quickness and a force which will astound the world. In the absence of that strength, all your efforts will go for nothing. The Mother's image is set up in your hearts, you have learnt to worship and serve the Mother, surrender yourselves now to the Mother hidden in you. There is no other way of accomplishing the work.

DAILY HITAVADI,
Oct. 5th, 1909.

82. A humourist writes to the *Daily Hitavadi* [Calcutta] of the 5th

The recent Hitavadi office search.

October, expressing surprise that in spite of denouncing Aravinda Babu and the Extremists and suggesting the placing of a canopy over the Queen's statue on the maidan, the *Hitavadi* should be suspected by the police of being seditious. The inference is that sedition is a most difficult thing to understand. Then again, what a change the times have brought about. When the *Bangavasi* office was searched, there was a terrible sensation and anxiety among the towns people, but the recent *Hitavadi* office search was regarded with the utmost indifference even by the neighbours. Indeed people cannot believe that journal to be guilty of sedition at all and hold its fate to have been brought on it by its activity on behalf of *swadeshi*, specially its recent writings have greatly popularised the sale of the goods of the Banga Lakshmi Mill to the detriment of the market for *bitati* piece goods.

PRASUN,
Oct. 1st, 1909.

83. The *Prasun* [Katwa] of the 1st October writes that the recollections

Suits for damages against Mr. Weston and members of the Midnapore police.

of the Midnapore bomb case, which owes its inception and development to the parts played respectively by the District Magistrate and the local police are still fresh. It is also known how the accused Peary Mohan Das was without reason kept in *hajat* and mercilessly harassed. Now the paper has come to know that Peary Mohan has served notices on Mr. Weston, Maulvi Majahar Huq, Deputy Superintendent of Police, and Inspector Lalmohan Guha, intimating to sue them for a damage for Rs. 10,000. The paper heartily approves of the action of Peary Babu.

BASUMATI,
Oct. 2nd, 1909.

84. Referring to Professor Ross's letter to the *Times* on the Indian malaria, the *Basumati* [Calcutta] of the 2nd October writes :—

Malaria—how to be got rid of.

Professor Ross is of opinion that malaria cannot be got rid of unless mosquitoes are effectively destroyed. But whole artilleries may be employed for killing mosquitoes, or the entire country pasted up with quinine, but malaria will remain and thrive in India, so long as proper arrangements are not made for irrigation and for the supply of good drinking water, and unless the growing poverty of the people, whom starvation is gradually making less and less capable of resisting the attacks of diseases, is removed. No amount of Commissions will be able to do the country any good unless the Government cares to spend money for the people's welfare, instead of emptying the treasury by wasteful expenditure.

NAYAK,
Oct. 2nd, 1909.

85. In connexion with the recent arrest of a Calcutta newspaper for sedition, the *Nayak* [Calcutta] of the 2nd October speaks of the difficulty which confronts the public

About sedition.

and newspaper-writers in consequence of the vagueness of the present sedition law. Some lawyers indeed declare that it is not impossible to twist any law to mean anything. If instead there were some simple and straightforward prohibitions laid down, everyone would be on his guard. As it is, however, "disaffection" in section 124A of the India Penal Code has been held by Mr. Justice Strachey to mean "want of affection," a strange confusion of a positive quality with a negative one. Murder, theft, etc., are things distinctly forbidden by

the law and if the sedition law also distinctly laid down what we were not to do, we could easily be on our guard. If for instance we were distinctly told that in our words and acts we should show good will to Government, we could easily do that—and there would be no occasion for uselessly punishing us by finding out crooked meanings in our writings and taking them to be the expression of hatred of Government. It is doing us a grave injustice to think that, because we do not approve of all the acts of all officials, we hate Government. Let Government definitely lay down what are the acts by doing which one is guilty of sedition.

86. The *Dharma* [Calcutta] of the 4th October has an article under the heading "Sedition again," of which the following is a full translation :—

Sedition in India.

DHARMA.
Oct. 4th, 1909.

We thought that with an able and intelligent ruler as Lieutenant-Governor of Bengal, the rigour of the repressive policy had become slack even at the centre of the administration, and that the writers of newspapers had given up writing inciting matter and contented themselves simply with stating their arguments in a quiet way. So it was thought that whatever the Magistrate or the police of any particular place might do the Government would not for a trifling cause arrest conductors of newspapers on a charge of sedition. This notion has been removed by the search made at the *Hitavadi* office, and the arrest of the printer of that paper on a charge of sedition on Wednesday last. If the Chief Bengali newspaper of the Moderates be caught, who is then to be excepted? We have not read those three articles in the *Hitavadi*; may be there is a certain smell of sedition about them, but no one can call the *Hitavadi* seditious or the supporter of sedition. An experienced ruler ought not to interfere with the liberty of the Press for one or two words of excitement, or for unguarded and exaggerated writings. The weapon of the law may be justly applied against a paper, which from its usual spirit and tone may be taken to be a supporter of sedition. Everyone, be he a Moderate or a Nationalist, is trying to lead the awakened power of the national upheaval along convenient and safe paths by acting and speaking within the boundary lines of the law. But if the law be uncertain and vague, illegal acts may, in spite of this effort, be committed unconsciously and through an error of judgment, the meaning and drift of the sedition law being so uncertain and vague. There is no way of ascertaining what constitutes sedition, and how we can write so as not to contravene the law. The Magistrate of Bombay has sentenced Ganes Modak to one month's imprisonment, because in the newspaper *Swaraj*, edited by Bipin Babu, the repressive policy was criticised in a strong and yet restrained manner; the editor of the *Desh Sevak* tried to prove worthlessness of the titles of the Rai Bahadur, Khan Bahadur, etc., and the light-headedness of those men who covet them; and he has been punished as a seditionist. (His) fault was that in that article referred to he made a slight protest against the repressive policy, and expressed (his) indignation at the adoption of that policy. If in newspapers, (we) incite the people to break the peace, or applaud that breach of the peace, then we (become) liable to punishment. If in (our) writings we try to create racial animosity, then we (become) liable to punishment. On the other hand, if we support the attempt to obtain *swaraj* or independence by constitutional means, there is no fault in that. Thus far the sense and course of the law are certain and defined. But then it is also a principle of the law that the unlawful purpose of an accused writer is required to be proved. If without cherishing the desire for creating racial animosity we point out the error of any race or community for the purpose of revealing the truth, then we do not become liable to punishment under the law, or else free expression of opinion has to be stopped, and newspapers will have to contain only the just and unjust praises of all people. Then about section 124(A). Here there are only darkness and mystery. There is in the law no definite answers to questions, such as, what thing or which persons are meant by the word "Government," what constitutes animosity or contempt, how far (we) may censure protest against the acts or tendencies of the officials. We are conducting the journal *Dharma* with this notion that a frank and keen protest against any particular act committed by an individual official or by the Government is, instead of being culpable or punishable, within lawful liberty; as (for example), the pointing out of the evil results of the Reform Scheme, as well as, of the policy of separating the

Moderates from the Nationalists and the Musalmans from the Hindus (falls within such liberty): If the opportunity for expressing even this much of independent opinion does not exist, then it is only a mockery to discuss politics in newspapers. But if moved by animosity we write unrestrainedly and attempt to create animosity against the Government, then we are punishable under the law. Another thing, we have come down into the arena of politics with the object of converting the present autocracy into a democracy by constitutional methods. (We) support having recourse to our own power and of constitutional opposition, so that the complete predominance our people may be established in our country. In order to accomplish that purpose we are bound to point out the general and special faults of autocracy and bureaucracy, the inevitable tendencies of the officials who support that (bureaucratic) system of government, and the conflict of interests between *bedeshi* and *swadeshi*; otherwise people will not be able to realise the necessity for this change. Our idea (is), that this does not constitute any unlawful act. This causes people to lose faith in the present system of Government, (but) there is no likelihood of animosity or contempt being generated thereby. But if the officials say that want of faith amounts to contempt in some sense, then we are helpless. Unless a want of faith is created in the existing condition of things, no one wishes or prepares for a future change.

DARUS SALTANAT,
Oct. 1st, 1909.

87. In continuing its article on "Hindus and Musalmans" (*vide* page 1405 of last week's report), the *Darus Saltanat* [Calcutta] of the 1st October enumerates the various

Muhammadan writers who translated Sanskrit and Hindi works and the Muhammadan kings who patronised Sanskrit and Hindi literature, and goes on to say that many of the Hindus and the Musalmans have a common mother-tongue and the number of Persian and Urdu writers among the former is not less than that among the latter. The Hindus and Musalmans resemble each other in dress, fashion and their every-day life. As a result of the influence of the Muhammadan on Hindu society, we find the Hindus of several places following some of the religious observances of the Muhammadans, such as the *taziah* rites and faith in the shrines of Muhammadan saints.

BHARAT MITRA,
Oct. 2nd, 1909.

88. The *Bharat Mitra* [Calcutta] of the 2nd October draws attention to the teachings and warnings of Syed Hyder Reza, through his paper the *Young Musalman*, published in London, from which it infers that as with the development of self-reliance policy the formation of a faultless Congress is possible, so is a combination of the Hindus and Musalmans possible with the disappearance of the cause of difference that exists between them to-day. The cry of Syed Reza resounding among Muhammadans is sure to convince them that, if not to-day then when they grow up, the brotherly relation with the Hindus will be revived. On that day both of them will, hand in hand, try to wipe off the tears of their motherland. Their combination alone can make the Government pure and important. Can the Musalmans keep their present attitude for ever? Syed Hyder Reza says: "No, they will not be able to do so."

39. Continuing the article on Moslem League from its last issue (*vide* page 1402 of the last week's report) the *Alpanch* [Bankipore] of the 2nd October notices the resolutions passed by the Aligarh Central Committee on the 12th September last.

ALPANCH,
Oct. 2nd, 1909.

90. Referring to the impending crisis over the Budget in England the *Bharat Mitra* [Calcutta] of the 2nd October says, should there be a general election as is feared, it would have the Liberals coming to power again, but with a smaller majority, for then they would not turn an indifferent ear to the requests of members who are well-wishers of this country.

BHARAT MITRA,
Oct. 2nd, 1909.

91. The *Hitvarta* [Calcutta] of the 30th September contains a portion of the lecture delivered by Pundit Sukharam Ganesh Devaskar on Indian History as *misrepresented* by foreigners, in which he says that history in the hands of the conquerors is like a flower dropped from the tree, odourless and withered, for their wish to spread "political hypnotism" defeats the very object of history by the insertion of many incidents, which though intended to serve as a torch-light to students,

HITVARTA,
Sept. 30th, 1909.

make their path darker than before. Unfortunately, Indian students are obliged to read such histories, with the result that they come to look upon foreign ideals as the best and to hate the rites and customs of their own country.

92. The *Bharat Mitra* [Calcutta] of the 2nd October has an article noted in the margin from the pen of Nanda Kishore Sarma, the late editor of *Bihar Bandhu* [Bankipore]

Bihar and Kaithi.

in which the writer draws the attention to the promise made by Government at the time of introducing the Kaithi script in the courts and primary schools of Bihar. It was said that the introduction of Nagri at once would be difficult, but Kaithi would pave the way for it.

The people are equally to blame with the Government in the matter, for if they had drawn the attention of the Government to it, Nagri would have replaced Kaithi by this time.

After pointing out the defects of the Kaithi script and the growing popularity of Nagri, with its virtues, the writer calls upon the *Bihar Bandhu* and the Nagri Pracharini Sabha of Arrah to agitate over the matter and have the Nagri introduced.

93. Referring to a religious discourse on "devotion," by Pundit Jwala Prasad Misra in the Vishudhanand Vidyalaya (on the Harrison Road) the *Hitvarta* [Calcutta] of the

Politics in a religious address.

30th September says that the Pundit's heart is not devoid of patriotism, for though the speech had only two sentences referring to it, they were very touching.

94. Referring to the election of Mr. Arthur Wales (*sic*) as a Member of Parliament, the *Basumat* [Calcutta] of the 2nd October writes:—

The election of Mr. Wales (*sic*) to Parliament.

This gentleman was sentenced to death for having fought against England during the Boer War. His sentence was later on commuted to one of imprisonment for life, and finally he got a reprieve. Does it not seem strange to us Indians that one guilty of an offence like what Mr. Wales (*sic*) committed should be admitted into the House of Commons? But we may tell our readers that this is an example of what is known as the Englishman's "sentimental benevolence," to which of course the subjugated people of India are complete strangers. The offences of those Indians who have been imprisoned or banished are almost nothing in comparison to that of Mr. Wales (*sic*). And yet in our country journalists who have not shown sufficient restraint in their writings have been rigorously punished; little boys, who are yet immature in judgment, have been caught up in the serpent-coils of the criminal law and are wasting away in prison; our Aswini Kumar, Krishnakumar, Subodh Chandra, Syamsundar and others have been deported without trial. It is generally believed that the Government has not dared to put them up for trial, because the evidence against them is very weak, and that they have been banished simply on suspicion. These gentlemen have not been treated with "that sentimental benevolence" which has now been shown to Mr. Wales (*sic*). Political offence is pardonable in an independent country, but never so in India. In Europe political offences are not placed in the same category as ordinary felony, as is the case in India. The English do indeed hold out hopes to us, but we ask, when is the difference that exists between the administration of England and that of India going to disappear? If a fraction of the "benevolence" which has now been shown to Mr. Wales (*sic*) had been extended to the persons convicted of *swadeshi* offences, none of them would be in jail. We remember the equivocal reply Lord Morley gave to the question asked in Parliament regarding the eligibility of Indian deportees being allowed to be elected to the Legislative Councils. In the opinion of many Englishmen what is meat for England is poison for India. And that is why though England floods the country with her brandy and beer, she grudges the desert of Indian politics even a drop of water.

95. Referring to the marginally-noted article in the *Englishman*, the *Hitvarta* [Calcutta] of the 30th September observes:—

A death-sentenced man in Parliament.

The admission of Mr. Arthur Walsh in Parliament is the best illustration of mercy and adding to the greatness of the English nation. The man who had helped in shedding the blood of his own

BHARAT MITRA,
Oct. 2nd, 1909.

HITVARTA,
Sept. 30th, 1909.

BASUMAT
Oct. 2nd, 1909.

HITVARTA,
Sept. 30th, 1909.

countrymen has been pardoned. The pardon has exalted the noble quality of mercy itself and has converted a rebel into a loyal subject.

But in the name of justice we ask, if a similar offence had been committed by an Indian, would the same mercy had been shown? Some high minded statesmen of England call the Indians their fellow-subjects, but that is only for show, for never have the latter been treated as such. What is the cause of the distinction between the treatment of an Irishman and an Indian? The Englishmen are the undisputed rulers of the land and fully armed, while the Indians have only a begging bowl left them. The former have the army behind them; why are they then so disturbed by the mischievous doings of a few thoughtless lads? Do the very people who pardoned a rebel feel no compunction in deporting nine gentlemen on mere suspicion?

It is all due to race distinction, for otherwise how would those who could pardon a man like Walsh make the head-gems of Indians like Mr. Tilak and Aswini Kumar Dutt rot in Jail.

MARWARI,
Oct. 1st, 1909.

A death-sentenced man in Parliament.

The *Marwari* [Calcutta] of the 1st October also echoes the above opinion.

TIRHUT SAMACHAR,
Sept. 30th, 1909.

96. The hair stands on end, says the *Tirhut Samachar* [Muzaffarpur] of the 30th September, to read the accounts of kine slaughtered in this country. The Indians will

never be happy till this evil does not disappear from the country. Quoting the figures of kine slaughtered in Calcutta for the last year the paper asks how in face of this destruction can India prosper? It is therefore the duty of every social reformer in this country nay of every thoughtful man, to be ready to work till cow slaughter ceases to exist in India. All men should continue reporting the matter to the Government.

BHARAT MITRA,
Oct. 2nd, 1909.

97. The *Bharat Mitra* [Calcutta] of the 2nd October was deeply touched at the sight of Babu Hasanand, the cow-protection agitator in Calcutta, appearing in sable garb

and followed by a number of calves, who came to remind that journal of its neglect in calling upon the Indians to do their duty in taking measures for the protection of cows.

DHARMA,
Sept. 27th, 1909.

98. The *Dharma* [Calcutta] of the 27th September writes:—

The Sylhet Resolutions.

THE SYLHET RESOLUTIONS.

Our contemporary the *Sanjivani* has expressed regret that at the meeting of the Sarma Valley Samity (association), the boycott resolution was abandoned and no satisfactory resolution was adopted regarding colonial self-government and the deportees. Our contemporary has fallen into an error by perusing the erroneous English translations of the resolutions published in the *Bengalee* newspaper. This translation is full of mistakes. Where the word "self-government" has been used, the word "*swaraj*" stood in the original Bengali. Every civilised nation has a claim to *swaraj*. The Samiti calls on the people of the country to try to acquire *swaraj* by all legitimate means. A resolution to this effect was accepted. India does not stand towards England in the relation of a colony; moreover, colonial self-government was not a system of government adequate to India's full national development and greatness. On the strength of this belief the Samiti laid down *swaraj*, without any qualification as the goal of our political efforts. The boycott resolution also was not abandoned. But instead of associating it with the partition of Bengal, the Samiti realising the necessity of boycott to the acquirement of *swaraj* and the progress of the country have supported it. Among the legitimate means for the acquirement of *swaraj* approved by the Samiti, boycott is to be regarded as the foremost; this is what the people of Sylhet believe. If the necessity of boycott were circumscribed to remedying the partition of Bengal, its sphere (literally field) would be very much narrowed. In the drafting of the resolutions accepted by the Samiti, this radical principle has been observed that, the aim should be particularly directed to those things which may be acquired by means of our own strength, that petitioning and making representations to the officials should be discarded, and that in matters which are dependent on their favour, and which nevertheless require mention, it is enough merely to express an opinion, discarding protests or prayers to Government. According to this rule, the Samiti has

contended itself only with expressing sympathy with the deportees, and without any vain extravagance of language directed against the partition of Bengal, a brief protest has been made (against it). We are surprised to see our contemporary state that colonial self-government is (an ideal) unanimously accepted. It is true that the Nationalist party do not object to resolutions about colonial self-government at meetings in order to conciliate the Moderates, but they have no faith whatever in this sort of self-government, and they are not prepared to call it by the name of *swaraj*. Incomplete *swaraj* being contaminated by the evil of subjection, is unworthy to be called *swaraj*. Even the English colonists are dissatisfied with this form of self-government; and because of this discontent, efforts towards Imperial federation and the constitution of distinct armies and navies are in progress. They do not want to be included in the British Empire while in a state of subjection; they are trying to be partners with equal rights in the empire. When this great longing has been born even in a newly-born people who have not established any reputation (for themselves), if we, an old Aryan race, declare a (from of) self-government, incomplete and inadequate to the development of our national greatness, as constituting the finest and highest goal of this great and God ordained upheaval of ours, what else shall we call it (declaration) but our own meanness and a manifestation of our unworthiness to receive God's help?

99. Referring to the dacoities so frequently committed in Bengal, the

Dacoities in Bengal.

Jashohar [Jessore] of the 30th September says that for every dacoity committed, the police suspect

the *swadeshi* volunteers many of whom are, at present, kept in the lock-up. The police firmly believe the *swadeshi* volunteers to be the dacoits. But the people have different opinions. They say that the real dacoits dress themselves in white shirts, utter *Bande Mataram* and carry on their depredation. They are too shrewd to know that if they proceed in this way, the suspicion will naturally fall on the *swadeshi* volunteers. Some say that the police, in order to keep their authority intact by creating unrest in the country, are themselves committing these dacoities with the help of the volunteers fed by them. He is still in the womb of the mother, who has not yet come to know what a thing the police of this country are.

However, though it has become extremely difficult to ascertain the truth, it is beyond doubt that the *swadeshi* volunteers are not implicated in the crimes. If they have recourse to compulsion and take part in robberies etc., what wonder that the Government should lose patience and pass stringent measures? But the servers of the country should turn their eyes to the present state of the country and be careful to keep themselves aloof from any sort of illegality. Since the whole country looks on these crimes with abhorrence, and as they are detrimental to the interests of the country, no reliance can be put on the theory that the *swadeshi* volunteers have any connection with them. Under the circumstances, it is necessary for the high Government officials to watch the movements of the real dacoits with more care and attention, though at the same time they are perfectly free to keep an eye on the *swadeshi* volunteers. It should also be observed whether these crimes are committed at the investigation of the police.

As the suspicion falls on the young men of the country, they should gird up their loins to bring the real culprits to book. They have sacrificed much for the sake of their country. Let them go a little further and detect the dacoits. This will save the innocent men from unnecessary trouble and restore peace.

100. The *Nayak* [Calcutta] of the 3rd October writes:—

Babu Sarada Charan Mitra on colonial self-government for India.

In our Conferences and Congresses our leaders ask for colonial form of government for India,

But this is what Babu Sarada Charan Mitra, the retired High Court Judge, said about it in a letter to a friend:—

“Many of my European friends think that a colonial form of government like that of Australia or even Canada means virtual independence. That is undoubtedly so; and unless European population predominates in India, there is no hope or even possibility of such a self government for India.”

We also said the same thing long ago. It is impossible that the English should ever concede colonial self-government to India, whatever may have been the means by which English came to this country, the relations

JASHOHAR,
Sept. 30th, 1909.

NAYAK,
Oct. 3rd, 1909.

subsisting between them and us are those of the conqueror and the conquered, or in plainer language, of the master and his slave. But the case is different with Australia or Canada. The inhabitants of these countries are the kith and kin of the English. Those who expect that the English will follow the same principles in dealing with a conquered nation as with other Englishmen, must be lunatics. Even a child can see that we are the conquered and the English the conquerors; we are slaves and the English our masters. Can it be expected that the master will treat his slave with the same consideration as he treats his own people? Sarada Babu says in the same letter that in time India may be permitted to send a few representatives to the British Parliament. This is within the range of possibility no doubt. But judging from the work done by our countrymen who are privileged to sit in Indian Legislative Councils, it may well be doubted if a few Indians sitting in the British Parliament will be able to do any good to their country at all.

Every word of what Sarada Babu has said is true. What is the good of expecting a favour which no conqueror ever showed to a conquered race? If our leaders will recognize this truth, the cry for such a veritable "horse's egg" as Colonial Self-government will cease.

DAILY HITAVADI,
Oct. 5th, 1909.

101. The *Daily Hitavadi* [Calcutta] of the 5th October writes:—

"The four gods of the *Kali* era." Our preceptor at one time said that when the world came to be overburdened with sin, the village gods and the family gods would go to sleep, and only the sun, the wind, the god of rain (*Varuna*), and the earth would be the living gods. This has really come to be the fact.

- (1) The sun is a living god, inasmuch as the setting of the sun is the sign for meetings to disperse in Calcutta, and for landed estates to be auctioned if they are in arrears of rent.
- (2) The wind also is a living god; witness the Meteorological Department which keeps in close touch with the monsoon. Indeed an expert on Rs. 750 has lately been brought over from England to test the velocity of the wind by means of kite-flying.
- (3) *Varuna*, a god of the rains, is liked by the English for the sake of the improvement of agriculture, and is also disliked because if the rains after falling from the skies remain on the ground, mosquitoes are bred and malaria spreads.
- (4) The earth also is a living god; the English are afraid of earthquakes and of its being too soft (in Bengal at least) for the rearing on it of structures like the Victoria Memorial, and of its harbouring rats which carry on the plague bacilli.

KARMAYOGIN,
Oct. 1st, 1909.

102. The *Karmayogin* [Utterpara] of the 1st October publishes a con-

The Hindu religion and Western influences.

tributed article, in which the writer expresses his satisfaction to find that the people of this country do not now prefer English manners and customs to their own, and that every Hindu has now been able to realise that his own religion is far more suitable to him than any other. It is, however, a pity, says the writer, that some of the popular leaders, who though they make their followers take the *swadeshi* vow in the name of religion, freely use foreign goods in a most shameful manner. The reason is that these popular leaders have no regard for their religion. And that is why the public are gradually losing all faith in these leaders.

The writer then laments the degeneration of the Hindus and their want of proper regard for their religion, which are due to the influences of the West under which they willingly place themselves. Bengalis now seem to be very anxious to serve their own country; they have very little regard for their own religion, and the ancient manners and customs of their own country. The religion, manners and customs of every nation are best suited to it. The reason why Hindus are fast degenerating both physically and morally, is that many of them adopt Western customs and food which do immense injury to their health. The benign Government would surely have done something to prevent the importation into India of polluted things such as foreign sugar, salt,

saffron, etc., if they knew that our political leaders were sincere in what they said against the importation of these articles. The writer concludes by asking every Indian to stick to his own religion.

103. The *Daily Hitavadi* [Calcutta] of the 2nd October has the following in an article under the heading, "Whose fault is it?" :—

The Indian situation.

The country, where most of the officials do not trust the people but rather always view them with suspicion, can never prosper; but, on the other hand, is sure to suffer a great injury. Such is the case with India, where many officials do not place much trust in the people, nor care for their weal and woe. However just may be the prayers that the people make, some of the officials pay no heed to them for the sake of their prestige. If, again, the least fault is noticed in the people, these officials declare the entire population to be seditious. What with all this and what with the charge laid by the officials against the people of their (the people) being unwilling to help the Government and of their always wishing for the ruin of the British *raj*, to say nothing of the diverse efforts made by the Anglo-Indian Press to poison the minds of the authorities against the people, the prospects are very gloomy indeed. The officials seldom look before and after or take any pains to ascertain the causes which make the people discontented, but get angry with the people, often without justification, and set about advising the Government to pass more and more rigorous laws. Indians always look upon their sovereign as a god, and they do not at all deserve to be distrusted. It is this distrust of the people which makes the officials shy at the merest trifle, and leads them to imagine the whole land to be steeped in sedition. And it is this distrust again which at times do bring about unrest among the people. Far from redressing the people's wrongs, the authorities are only adding to the causes of their discontent. While discussing the Indian Budget in Parliament, the Under-Secretary of State for India defended the present repressive policy, on the ground that it was necessary because of the people's apathy to help the Government in putting down the Indian revolution—a thing, by the way, whose existence we are not all aware of. The stray acts of assassination committed by a few rash and thoughtless youths cannot be taken to be the part of a widespread conspiracy. It is not possible for the people at large to detect such crimes whose authors never consult others before committing them. It is not proper to blame the entire population for the fault of a few. The widespread conspiracy which the authorities make so much of exists nowhere except in their own imagination, though it may serve them as a convenient excuse for their repressive policy. The people of England know very little of the affairs of India, and depend solely upon second-hand information. And that is why the Indians have to suffer so much trouble. If the Government does not trust the people, it is indeed a mockery to ask the people to help it.

DAILY HITAVADI,
Oct. 2nd, 1909.

URIYA PAPERS.

104. Referring to the agricultural pamphlets that are being issued in Uriya by Babu Dwarkanath Das, the late Tahsildar of Nayananda Khasmahal in the Balasore district, with the approval of the Balasore District Agricultural Association, the *Uriya and Navasamvad*

The necessity of cheap agricultural vernacular pamphlets pointed out.

[Balasore] of the 22nd September observes that a series of such pamphlets is very necessary to place the result of the latest agricultural experiments before the raiyat in his mother tongue. The pamphlets should be made cheaper, so as to come within the purchasing capacity of the people, for whom they are meant.

URIYA AND
NAVASAMVAD,
Sept. 22nd, 1909.

105. Sir Edward Baker having remarked that "there is a steady and continuous improvement in the efficiency and honesty of the whole force" and Sir Lancelot Hare having observed that "the police officer owing to want of detective ability or to indolence directs his efforts to procure confessions by improper inducements, by threats

Sir Edward Baker and Sir Lancelot Hare on the police force in Bengal.

SAMVAD VAHIKA,
Sept. 23rd, 1909.

and moral pressure," the *Samvad Vahika* [Balasore] of the 23rd September compares both the observations and arrives at the conclusion that the remarks of His Honour the Lieutenant-Governor of Eastern Bengal and Assam are more acceptable to the public. The strong comments of the High Court Judges on the actions of individual police officers have made it clear that the observations of Sir Lancelot Hare are more correct. The *Utkaldipika* [Cuttack] of the 25th September makes similar observations on the subject.

UTKALDIPIKA,
Sept. 25th, 1909.

SAMVAD VAHIKA,
Sept. 23rd, 1909.

106. Referring to the success of the proceedings of the Provincial Conference held at Chinsura, the *Samvad Vahika* [Balasore] of the 23rd September observes that the moderates and the extremists, though they quarrelled at Surat in the last year, have felt the evil effects of disunion and have advanced towards one another with a brotherly feeling and with goodwill, without which no cordial co-operation is possible. The Conference is said to be a united conference, representing all shades of political opinion in Bengal. It is therefore hoped that the coming annual meeting of the Indian National Congress at Lahore will be equally successful.

107. The *Star of Utkal* having observed that the District Sub-Registrarship of Cuttack lies between Maulvi Abdus Samad and Babu Nabakisore Das, while Babu Benode Bihari De may replace either of them, the *Samvad Vahika* [Balasore] of the 23rd September observes that the claims of Maulvi Manzur Muhammad, Sub-Registrar of Dhamnagar, are superior to those of Babu Benode Bihari De, both as regards seniority in service and respectability in rank. Maulvi Manzur Muhammad began service from 15th January 1902, while Babu Benode Bihari De entered service on 1st August 1903. The grandfather of Maulvi Manzur Muhammad was a Subadar-Major Sirdar Bahadur in the British Military Department, while his maternal grandfather was a Khan Bahadur, who was rewarded with a considerable *jagir* in consideration of the services that he rendered to the British Government in 1803 when Orissa was conquered by the English. The father of Babu Benode Bihari De was a dewan of Keonjhar State, while his father-in-law was a younger brother of Raja Baikuntha Nath De.

NILACHAL
SAMACHAR,
Sept. 24th, 1909.

108. The *Nilachal Samachar* [Puri] of the 24th September sincerely mourns the death of Babu Kailas Chandra Bhattacharji, the Assistant Registrar, Calcutta High Court, who breathed his last on Saturday in the last week.

GARJATBASINI,
Sept. 25th, 1909.

109. The *Garjatbasini* [Talcher] of the 25th September mourns the death of Mr. Arjun Sinha, a relative of the Kalahandi Raj family, who was an esteemed member of the Kalahandi society.

GARJATBASINI,
Sept. 25th, 1909.

110. The *Garjatbasini* [Talcher] of the 25th September thanks the Chief of Pal Lahara for his attempt to teach the art of agriculture to the Bhuyans, Kolhas and other non-Aryan tribes, inhabiting Paburi Bisa, a thickly mountainous part of Pal Lahara. The Chief has opened a state Agricultural Farm at a place called Kadambinipur where every effort is being made to initiate the mountainous tribes into the mysteries of the agricultural science. It is said that after a few years all these mountainous people will have learnt to cultivate their lands properly and to enrich themselves with the products of their labours.

GARJATBASINI,
Sept. 25th, 1909.

111. Mr. Ramchandra Brahma, a correspondent of the *Garjatbasini* [Talcher] of the 25th September, states that Mr. Moti Sing Deo, a zamindar of Rampur, Thuamal in Kalahandi in the Sambalpur district, has laid the people of that district under great obligation by killing a royal tiger, which was 9 cubits long and whose teeth were 6 inches long and 3 inches in circumference. The man-eater had killed 40 men and women and innumerable cattle. Its death has given great relief to the people of Kalahandi, who were up to the date of its death in a restless state of mind.

112. Referring to the discussion that is going on in the columns of newspapers in Orissa, regarding the destruction of cows and bullocks in that province, the *Utkalvarta* [Calcutta] of the 25th September observes that the attention of the public should be drawn to the unnecessary and imprudent destruction of young buffaloes in the Chandbali thana of the Balasore district, where the cruel Mahisalas or keepers of buffaloes throw off the young ones into thickets, bushes or rivers to be eaten up by crocodiles and birds of prey, simply with view to make a larger profit out of the milk of their mothers. This cruel practice should be stopped at once.

UTKALVARTA.
Sept. 25th, 1909.

113. Referring to the pamphlet of Sir F. A. Nicholson, K.E.I.E., late of the Madras Civil Service, on Fishery in English, a copy of which has been sent to every important editor in Orissa, the *Utkalvarta* [Calcutta] of the 25th September points out that the contents of the interesting book are very valuable and that it should be widely circulated among the people in their vernacular. The *Utkaldipika* [Cuttack] of the 25th September makes similar observations, and hopes that the people interested in fishery in that province will learn a good deal by studying the book carefully and by following its precepts diligently.

UTKALVARTA.
Sept. 25th, 1909.

114. The *Utkalbarta* [Calcutta] of the 25th September states that a country boat carrying 14 passengers on the Baitarni in Jajpur was accidentally upset in the middle of the river, throwing all the passengers into the water, out of whom four were drowned.

UTKALBARTA.
Sept. 25th, 1909.

115. The *Utkaldipika* [Cuttack] of the 25th September mourns the death of Mr. Lal Monan Ghose, a distinguished Barrister of the Calcutta High Court, who had made himself famous not only by his legal acumen, but also by his priceless eloquence. He was once elected as the President of the Indian National Congress at Madras, where his ovations created good impression on the minds of the Indians. His presidential speech will for ever remain a stately document of wisdom and patriotism.

UTKALDIPIKA.
Sept. 25th, 1909.

116. The *Utkaldipika* [Cuttack] of the 25th September supports the petition, which Mr. Kharsedji Sorabji Jasabala has submitted to His Excellency the Viceroy and Governor-General of India, praying for the preservation of the bovine species, in consideration of the fact that pure milk and *ghee* upon which the Indians live are becoming rarer day by day and that the agricultural community in India do not find good bullocks to cultivate their lands at convenient prices: 1,46,000 cows and bullocks are sacrificed every year in India for purposes of food. This contingency added to the loss of cattle due to other causes is sure to diminish the wealth of the agricultural community, which in India mainly consists of their cattle. The petitioner being a Parsi by faith has no religious scruples in the matter. His arguments in favour of the preservation of cattle in India mainly rests on economical grounds. The Indian population consisting mainly of Hindus do not want beef, while the Muhammadans in that country are on the whole not in favour of beef. The Sikhs, who are an important community in India are also not in favour of that food. Even the Amir of Kabul during his short visit to India advised his coreligionists in the latter country to desist from taking beef. From a medical and sanitary point of view, beef is not a healthy food in India. Even in Europe and other foreign countries, where beef is an important article of food, thin, lean and sickly cows and bullocks are not slaughtered for purposes of food. Only fat and healthy animals are reared with great care in those countries for purposes of food. It is true that the British soldiers in India stand in need of beef, but their wants may be supplied by importing beef from Australia and other foreign countries. A legislative enactment may therefore be passed in India limiting the slaughter of cows and bullocks to a certain extent. If that be not practicable, the slaughter of cattle to supply beef to European soldiers in India may be stopped by an executive order. At any rate, the petition of Mr. Jasabala should

UTKALDIPIKA.
Sept. 25th, 1909.

Cruel destruction of young buffaloes by the Mahisalas or buffaloe keepers in the Chandbali thana of the Balasore district.

Sir F. A. Nicholson, K.C.I.E., on fishery in India.

A river accident in Jajpur.

The demise of Mr. Lall Mohan Ghose mourned.

The petition of Mr. Kharsedji Sorabji Jasabala to the Viceroy on the preservation of Indian cattle supported.

engage the thoughtful consideration of the Viceroy, as the entire Indian population is interested in the preservation of their cattle.

UTKALDIPIKA,
Sept. 25th 1909.

117. The *Utkaldipika* [Cuttack] of the 25th September states that Reverend Thakur Kahan Chandra Barma, a reformed Hindu Missionary of modern type, has been delivering a series of lectures in the Cuttack Town Library Hall, which are being attended by a large number of students and other persons. The Hindu Missionary is said to have established a college in Ceylon, where he raised a sum of Rs. 3,00,000 by his lectures. He is also credited with the reputation of founding an orphanage at Bellari at a cost of Rs. 20,000. His great reputation is said to consist in converting a large number of Christians at Bijapur into Hinduism by making them undergo a ceremony called *suddhi*. He has also established an orphanage at Guntoor. He is also said to have brought back a native Christian in Sambalpur into the folds of Hinduism. His lectures are said to be highly eloquent and thoroughly educative, though tinged at times with a fiery spirit. He takes his stand on the Vedas, which, according to him, teach Monotheism. His influence on the student community is very great.

UTKALDIPIKA
Sept. 26th, 1909.

118. The Calcutta *Englishman* having discovered "the curious modern feeling that places the rights and comfort of prisoners and criminals a little higher than those of the society that they have outraged," the *Utkaldipika* [Cuttack] of the 25th September points out that the strictures passed by His Majesty's judges on individual police officers can never justify this strange discovery of the *Englishman*. The *Englishman's* apprehensions of danger to society arise from want of differentiation between prisoners and criminals and persons charged by the police with the commission of offences. A person sent up by the police is neither a prisoner nor a criminal till the courts have pronounced a verdict on the evidence produced by the prosecution.

The suggestions of the *Englishman* that the Courts should put a special value upon the evidence and conduct of the police (1) because the Judges of the High Court have had no experience of executive works, (2) because they are ignorant of the under-currents of Indian life, and (3) because the High Court Vakils and Barristers dabble deeply in politics, point to the fact that the *Englishman* wants the enactment of a few additional presumptions in the Evidence Act for the protection of the investigating Police officer and for an enhancement of the value of his evidence.

The practice of publishing Government resolutions to whitewash Police officers censured by the High Courts is calculated to shake the confidence of the public in the judicial machinery. The people of India do not value the material changes which the English have introduced into India so much as they value British justice. They believe that the stability of the British Empire depends on the maintenance of Courts as fountains of pure justice.

Bearing in mind that the Police officer is a Government officer, who is paid for a most responsible duty, there is no reason why he should receive the special attention of Government, when the Government will dismiss as ridiculous a memorial for executive interference by the highest nobleman in India, whose evidence and conduct have been censured by a Court. If there is any Government Act, which deserves the serious attention of the public, it is this attempt on its part to lower the prestige of the Judicial administration by executive interference in the shape of ill-worded resolutions. It should be the duty of every man, educated or uneducated, to uphold the dignity and independence of his Majesty's Judges.

UTKALDIPIKA,
Sept. 25th, 1909.

119. The *Utkaldipika* [Cuttack] of the 25th September complains that the new road between Jagannath Ballabh and Chandui Chauk in Cuttack is in a wretched condition, and that the surroundings of the road are in an insanitary condition. The attention of the Cuttack Municipality is drawn to the matter at once.

UTKALDIPIKA,
Sept. 25th, 1909.

120. The *Utkaldipika* [Cuttack] of the 25th September states that the Common Manager of the Bhingarapur State has leased out certain uncultivated lands in Mauzu Kurang Sosan, in pargana Sailo, in district Cuttack,

A tank in village Kurang, in the Cuttack district needs attention from the district Judge, Cuttack.

to a certain lessee, but that there is a tank in those lands which extends over an area of 5 acres, and which was once a good source of water-supply to the residents of the village. The writer therefore hopes that the District Judge, under whom the Common Manager works, should so act, as to make over the tank to the villagers, who are willing to pay rent for it. As the villagers are very poor, some steps should be taken to repair or re-excavate the tank, with a view to make its water serviceable to the villages concerned.

121. The *Utkaldipika* [Cuttack] of the 25th September supports the proposal of the Collector of Cuttack to remove the Chauliaganj Hospital, in the Cuttack town, to some place in the Salepur thana of the Cuttack district, on the ground that the Chauliaganj Hospital was

The question of the transfer of Chauliaganj Hospital from Cuttack to Salepur discussed.

meant for Puri pilgrims, who do not now pass by that road, and that there is a bigger hospital in the Cuttack town to attend to the requirements of the residents of that town. The transfer of the Chauliaganj Hospital to Salepur will benefit a large number of persons in that thana, which lies between Kendrapara and Cuttack, and which is an important place, having a Sub-Registrar's office, a thana, a post-office, and a trunk road. The writer hopes that the people of Salepur will at once take advantage of the opportunity thus offered by taking all necessary steps, in consultation with the District Magistrate, preliminary to the transfer of the hospital in question from Cuttack to Salepur.

UTKALDIPIKA,
Sept. 25th, 1909.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 9th October, 1909.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 9th October 1909.

CONTENTS.

<i>Page.</i>	<i>Page.</i>
List of native-owned English newspapers received and dealt with by the Bengal Special Branch ... 435	(f)—Questions affecting the land— Nil.
I.—FOREIGN POLITICS. Nil.	(g)—Railways and Communications, including Canals and Irrigation— Nil.
II.—HOME ADMINISTRATION.	(h)—General— The approaching dissolution ... 440
(a)—Police— Recruitment for the police service ... 437 The police in India ... ib. Police espionage at Midnapore ... ib. The Indian police ... ib. Police espionage in the Punjab ... 438	III.—LEGISLATION. Nagpur sedition case—The law of sedition ... 440
(b)—Working of the Courts— A new interpretation of sedition ... 438 The <i>Desh Sevak</i> sedition case ... ib. A strange practice ... ib. A contrast ... 439	IV.—NATIVE STATES. Nil.
(c)—Jails— Nil.	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE. The Malaria Conference ... 441 A Development Fund for India ... ib.
(d)—Education— The Government of India and the University ... 439	VI.—MISCELLANEOUS. The Muslim re-awakening ... 442 "The cant of sympathy" ... ib. A step in the right direction ... ib. Darkness or dawn ... ib. Babu Surendra Nath Banerjee on boycott ... 443
(e)—Local Self-Government and Municipal Administration— The Health Department and beri beri ... 439 The <i>Englishman</i> and the Corporation ... 440	

**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire"	Ditto	Weekly	Kesab Chandra Panerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 58, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukerjee alias M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 36, Kayastha	500
12	"Moslem Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 68, retired Head Master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	3,000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

1	"Day's News"	Calcutta	Daily	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin"	Ditto	Weekly	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
3	"National Daily"	Ditto	Daily	Babu Premananda Bharati, age 50, Hindu	500

II.—HOME ADMINISTRATION.

(a)—Police.

906. Referring to the difficulty of obtaining good recruits for the police service, the *Bengalee* states that if the service is unpopular, at least one reason is that its members are themselves discontented. The reason for this discontentment is that they are inadequately paid, and that the work which they are expected to do, is not always congenial to them. The officials are constantly mistaking the effect for the cause. It is not the writings in the Indian press which make a service unpopular, but it is the unpopularity of a service which makes the Indian press write in the way it does about it. That the police service is unpopular, Mr. Bonham-Carter freely admits. What he forgets is that it cannot possibly be made popular, so long as the policy of distrust continues. You cannot make the police the chief instrument for carrying out the policy of distrust, and at the same time expect that the service should be popular. If the Government are sincerely desirous of making the service popular, they can easily do so by substituting for the policy of distrust, one of trust in the people and making the police what they are in every civilized country—the servants of the public and not their masters.

BENGALUR,
29th Sept. 1909.

907. With reference to the question put by Dr. Rutherford to the Under-Secretary of State regarding the existence in India of police torture, the *Bengalee* states that an impression certainly prevails that some policemen do inflict torture, in some form or other, upon accused persons as well as upon witnesses. Only recently a police officer inflicted a form of torture upon an accused person at Midnapore by arresting his father with no other object than that of extorting a confession from him. There is a sting in the Under-Secretary's remark that the police force is drawn almost entirely from the general Indian population. While admitting this to be the case, the journal asks who is responsible for the policy which encourages these men to believe that they are the masters of the public and not their servants? Nor must the fact be overlooked that the pay which these men receive is far too inadequate to draw a superior class of men. Add to this that the work of supervision is in the hands of European Superintendents, many of whom are not qualified either by education or by their knowledge of the country and the habits of the people to do the work assigned to them. There is little wonder, therefore, that the police should be what they are.

BENGALUR,
1st Oct. 1909.

908. The *Bengalee* declares nothing could be more disgraceful than the account furnished by a Midnapore correspondent regarding the treatment being accorded by the local police to Babu Purna Chandra Sen, one of the discharged accused in the Alipore bomb case. Why should a person, who has already been tried by a properly constituted court and found innocent, be still watched by the police? Is not that tantamount to the police sitting in judgment on the judiciary? If the allegations made by the correspondent are true, the journal hopes the local authorities will promptly put a stop to this misplaced zeal on the part of the police. If they do not, it will be the duty of the higher authorities to interfere.

BENGALUR,
2nd Oct. 1909.

909. The *Amrita Bazar Patrika* states that those who are familiar with the real state of affairs in the country must admit that European police officials, in the majority of cases, cannot but be helpless under most circumstances in the hands of their subordinates. To give the most recent and striking instance, did not Mr. Weston play into the hands of the Maulvi? So in regard to the police, reform should begin from the foundation, as is the rule in all real construction. If the police is to be reformed, the remedy lies not in the larger employment of Europeans at the head, but in the employment of Indians of the right

AMRITA BASAR
PATRIKA,
4th Oct. 1909.

stamp, such as that from which Deputy Magistrates and Munsifs are usually recruited.

AMRITA BASAR
PATRIKA,
3th Oct. 1909.

910. The *Amrita Bazar Patrika* says there was a time when British officials in this country looked down on spying, shadowing, informing, and all that kind of thing. Police espionage in the Punjab. But now every Indian visitor to Simla is shadowed by detectives the moment he reaches Ambala Cantonment. He is followed up from Kalka and never left alone during his stay in the summer capital and his return to Kalka.

(b)—Working of the Courts.

AMRITA BASAR
PATRIKA,
30th Sept. 1909.

911. The *Amrita Bazar Patrika* calls upon journalists to tremble, and title-holders to rejoice as it has been judicially found by Mr. C. Brown, a first class Magistrate of Nagpur, that it is sedition to comment on titular distinctions! He has thus beaten hollow even the famous Madras Judge, Mr. Pinhey, who held, when trying the case of Mr. Chindambaran Pillay, that to speak disrespectfully of non-official Europeans, who belonged to the ruling class, was to bring the Government into hatred and contempt, and was thus a seditious act liable to be punished under section 124 A of the Indian Penal Code. The Nagpur judicial luminary has gone a step further, for, in his opinion, a feeling of disloyalty is created among the people if a writer or a speaker made satirical remarks even against "natives" who have forsaken the cause of the people and who have been honoured with distinction by the Government. Mr. Brown's judgment in the case of Mr. Gadgil, late Editor of *Desh Sevak* is a most interesting curiosity in the annals of criminal administration of the country. It cannot, however, be considered lightly as it is bound to produce a most disastrous effect upon the liberty of speech. Mr. Gadgil's criticism of titular distinction was regarded as being seditious because a title is a gift of Government and to deprecate it is to bring the bestower of the gift into hatred and contempt! If the principle is correct, adieu to the freedom of the press, for by offering hostile criticism on any public measure, the critic renders himself liable to be charged with having brought the Government into hatred and contempt! It seems to the journal that by effecting a little alteration in the sedition law (section 124 A), Government may enable its Magistrates to convict for sedition all disagreeable Indian journalists who yet manage to keep themselves within the law.

AMRITA BASAR
PATRIKA,
8th Oct. 1909.

912. The *Amrita Bazar Patrika* is of opinion that considering that Magistrates, when trying sedition cases, are likely to feel that the accused is an offender against the Government personally, which they serve, such cases ought to be always tried with the help of a jury. In the *Desh Sevak* sedition case Mr. Brown's conclusions do not stand the test of reason. According to him the writer of the condemned articles said that the Government conferred titles on unworthy persons and, therefore, he sought to bring the Government into contempt. No sensible person can approve of such reasoning. It may be argued in the same way that the journal sought to bring the Government into hatred and contempt by implying that it appointed Magistrates whose reasoning faculties were defective. If it is sedition to say that Government often confers titles of honour upon persons who are not deserving of the honour, it may be equally objectionable to say that Government often appoints Magistrates who cannot always argue a point clearly. The journal thinks that not only sedition but all criminal cases in which the Government itself is directly concerned, ought to be tried by a jury.

BENGALURU,
8th Oct. 1909.

913. A correspondent of the *Bengalee* draws its attention to the following curious practice that seems to prevail in the Court of the Sessions Judge of Nadia: According to a Government circular, the jurors cited in a Sessions case are entitled to get an allowance at the rate of Re. 1 to Rs. 5 per diem. But the Sessions Judge of Nadia is not in favour of granting any allowance to jurors who differ from him. In a recent case—*Emperor versus Hira Dai*—the jury returned a unanimous verdict of "not guilty" on all the charges. For this

A strange practice.

reason none of the jurors cited in the case were granted any allowance although they prayed for it. In another case, in which also the jury differed from the Judge, the latter is said to have asked the Peshkar not to give a *cowri* to the gentlemen of the jury. Commenting on this the journal enquires whether it is to understand that the allowance granted to gentlemen of the jury is the price paid to them for sacrificing their independence? It is hoped the matter will draw the attention of Government and of His Lordship the Chief Justice. The practice referred to is clearly calculated to produce a most demoralising effect upon the minds of jurors. In the interests of the purity of judicial administration it should be immediately discontinued.

914. Referring to the sentence passed on Aldred, printer of the *Indian Sociologist*, the *Bengalee* regards the contrast as illuminating. In England a man whom the Judge

A contrast.

and jury find guilty of advocating violence is imprisoned for twelve months as a first class misdemeanant, whereas in India a man may be sentenced to transportation for life or to rigorous imprisonment for any term, not only for a similar, but for a much lighter offence. Indeed one Judge actually sentenced an accused person to transportation for life, merely because he made what were regarded as inflammatory speeches, although it was never shown that he advocated violence. It was this Judge also who said that in India there could be no lawful occasion for a political speech, and thus indirectly held that every political speech in this country was bound to be contrary to law. This is in striking contrast with the summing up of Mr. Justice Coleridge in the case of the *Indian Sociologist*. And yet both are "equal subjects" of the King.

BENGALUR,
5th Oct. 1909.

(d)—Education.

915. Commenting on the action of the Government of India with regard to the affiliation of certain colleges in the new

The Government of India and the University.

Province, without reference to the Syndicate, the *Bengalee* asks what the Government of India would have thought if the authorities of a private college had dared to approach the Government in this irregular way? The proceeding would have been condemned as a grave breach of discipline and no language would have been found sufficiently strong to condemn it. Government is bound to hold the balance evenly between Government and private colleges. It is not for the Government of India to advance the interests of the Government College at Dacca by a proceeding which would inflict a serious injury on a private college, which the Syndicate rightly describes as a rival college. Altogether the journal thinks the sympathies of the public will be with the Syndicate and not with the Government of India.

BENGALUR,
2nd Oct. 1909.

(e)—Local Self-Government and Municipal Administration.

916. The *Amrita Bazar Patrika* complains that no data are available to

The Health Department and beri beri.

show to what extent beri beri has spread in Calcutta and what is the rate of mortality from this disease. And yet it is well known that the malady has got a firm foothold in the capital since at least a year and a half ago. Beri beri is the latest addition to the scourges and being a new visitation it has not yet assumed unmanageable dimensions. Therefore if promptly attacked with that sustained determination which the magnitude of the danger calls for, it should not be impossible to root out the pest. The journal enquires whether it is not the duty of the health officials to keep a vigilant watch on any new and dangerous outbreak of this kind, and whether it is not their business to search for and collect the materials for the necessary records which they are in duty bound to compile and keep up to date? If no attempt has been made in this direction, how can all the blame be put on private practitioners, who are too busy to correspond with the Health Office? Have they been approached by any health official for information from their note books? The public expects that the department

AMRITA BAZAR
PATRIKA.
1st Oct. 1909.

will take immediate action and recover the lost ground. The matter is of the utmost urgency and gravity, for there can be no doubt from the number of cases one hears of that beri beri is increasing. No energy and no resources of medical or sanitary science should be spared to eradicate this latest horror, which threatens to rival its predecessors, before it reaches unmanageable proportions.

BENGALIEE,
3rd Oct. 1909.

917. Commenting on the *Englishman's* article regarding the proposals of the Calcutta Corporation for the appointment of a Chairman and Deputy Chairman, the *Bengalee*

The *Englishman* and the Corporation.

states that although the days of absolute meek, degrading submissiveness are past and gone, the *Englishman* has with its age lost all elasticity of mind and is slow to learn. The *Bengalee* holds that the Commissioners were quite right in discussing the question of the appointment of the Chairman and the Deputy Chairman. The matter concerns them at least as much as it does the Government. The *Englishman* need not laugh at the proposal for the appointment of a non-official Chairman. A non-official Commissioner who has spent his life in the service of the Corporation is fitted by experience, and the aptitude which experience produces to serve the corporation as its Chairman. But it is feared that in these days it is not a question of practical politics, and it is well not to put it forward too prominently. Politics is the science of opportunities and the skilful politician necessarily bides his time for the fulfilment of his aims and principles.

(h)—General.

BENGALIEE,
29th Sept. 1909.

918. *A propos* of the approaching dissolution of Parliament, the *Bengalee*

The approaching dissolution.

observes that the policy inaugurated by the Liberal Government has been a painful revelation to the people of India, who had always regarded the Liberal party as the champions of public liberty and of the supremacy of the popular will. It is true the prospect of the Reform Scheme is before the people. But the reform is *potential*, whereas the repression is *actual*, in vigorous work among the people and creating disappointment and alienation. The blessings of the Reform Scheme have yet to be enjoyed, while the pain of a repressive policy is actually felt. It is easy to judge, therefore, what the popular temper is. The journal does not justify acts of lawlessness and violence. Punish wrongdoers by all means, but do not confound the innocent with the guilty or punish institutions and men without trial and without an explanation from the doomed. These un-English proceedings, sanctioned by a Liberal Government in the name of law and order, have created a most painful impression in the public mind of India, and though the journal would not like the conservatives to come into power with Lord Curzon guiding their Indian policy, it would not be sorry if the Liberal majority was reduced and the omnipotence of an autocratic ministry substantially curtailed.

III.—LEGISLATION.

AMRITA BAZAR
PATRIKA,
4th Oct. 1909.

919. The *Amrita Bazar Patrika* observes that according to Mr. Brown

Nagpur sedition case. The law of sedition.

Magistrate of Nagpur, it is sedition to say that title of honour have a demoralizing effect upon the people! A Magistrate should now come forward and find judically that it is sedition to protest against deportations without trial. As a matter of fact, this learned Magistrate says as much in his judgment. The various definitions of such words as "hatred," "contempt," "enmity," "disaffection," etc., which appear in the sedition section, place the Indian Magistrate entrusted with the trial of sedition cases in a nice position. He is not as a rule remarkable for judicial training and knowledge of law. What he finds is that it is all a jumble—any hostile feeling may be construed into disaffection, disloyalty, hatred or contempt, and the speaker or writer brought within the purview of the law. Why should he not then save himself all bother and glibly pass sentence. The present sedition law would have been a good joke

to the people of this country if it did not carry such consequences as transportation for life, rigorous imprisonment and heavy fine with it. How is it possible for an Indian writer or speaker to distinguish disaffection from what is not disaffection and thereby avoid committing sedition in criticising the measures, acts and administration of Government. The present Supreme Government has delegated its power of sanctioning seditious proceedings to the subordinate Governments, and the latter, in most cases, are in the hands of the police and the Magistracy. Even if this safe-guard were restored, the number of so-called sedition cases, which are only deepening the present discontent, would be considerably reduced, for, it is not likely that the Viceroy and Members of his Council, specially the Legal Member, would sanction a prosecution if real sedition was not committed. For instance, at Nagpur, not only was a respectable and educated journalist hauled up for sedition but convicted of it, simply because he showed contempt, not for Government but for the distribution of undeserved titles of honour. In a future issue the journal intends showing the utterly untenable nature of the arguments used by the Nagpur Magistrate to secure a conviction. In the meantime it is evident that in the interests of good Government, it has become absolutely necessary to revise the definitions, so as to remove all vagueness and ambiguity and to make them clear both to the people and the judicial authorities.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

920. The *Bengalee* states that if the Malaria Conference, convened by the Government of India at Simla, is to disperse after merely expressing an opinion as to the best method of distributing quinine, public opinion will unhesitatingly condemn the waste of public money involved. Among the causes of malaria are obstructed drainage and other insanitary conditions, and adequate funds are necessary for their diminution. A conference might at least impress upon Government the necessity for finding such funds as the best, indeed, the only way of successfully carrying on the campaign against malaria. To call a conference merely for the purpose of proclaiming the virtues of quinine, without finding the money necessary for effecting those sanitary improvements, which are essential to the extirpation of malaria, is a most irresponsible way of dealing with a question which is verily a question of life and death to the people.

BENGALURU,
1st Oct. 1909.

921. The *Bengalee* states that if there was an administrator in India endowed with a bold imagination as well as an appreciation of the vital needs of the people, he would have immediately considered Mr. Lloyd George's idea of instituting a Development Fund to promote the material well-being of the poor millions of this country. The objects of the fund leave nothing to be desired in the way of advancing economic progress. The forest policy in this country is highly bureaucratic and the most elementary rights are denied to the people. Vast expanses of culturable wastes are awaiting reclamation, but want of capital and Government assistance operate as a serious handicap; canals and waterways are falling into decay and the expensive methods of railway transport are superseding the cheaper ones by native boats and crafts; the fisheries are gradually being exhausted, and no means have as yet been adopted either in the way of exploiting the sea or developing the inland waters; the drainage of the country side is notoriously defective and is primarily responsible for the thousands of deaths from malaria and other preventible diseases. In short there is a clamant and urgent need for the establishment of a Development Fund. Mr. Lloyd George's fund curiously coincides with the prevailing idea of thoughtful men in this country, and if made applicable to India, it might be expanded so as to conform to the greater and more varied needs of the people. The journal commends the idea to the Government of India and ventures to suggest that the Famine Insurance Fund be revised or reconstructed on a more rational and practical basis—on the lines of the development fund—and that the *corpus* of the fund be built up by Government grants and by deposits which are at present being recklessly spent on unnecessary railway projects.

BENGALURU,
2nd Oct. 1909.

VI.—MISCELLANEOUS.

AMRITA BAZAR
PATRIKA,
29th Sept. 1909.

922. According to the *Amrita Bazar Patrika* the only effect of the sustained efforts, carried on with special energy since the awakening of the new national spirit in the land, to divide the Muslims from the Hindus, is that only within the immediate sphere of influence of the chief centres of dismembering activity—like Aligarh, Dacca, Lahore, etc.—a number of educated Mussalmans, with a small nondescript following, have imbibed the doctrine of discord and disunion. They would never have been heard of, being numerically so small, but for the fact that they have hold of the wires and are skilled in the art of pulling them. Besides, they have the ear of the authorities, and forming a compact body well-backed by a section of the ruling community, they can agitate with such effect as to make it appear as if their voice was not the voice of a small clique but that of a great representative organisation of the entire Muhammadan population of India. Sir Haider Reza's protest against the policy of separate treatment towards Hindus and Musalmans marks the beginning of the awakening among the great body of Indian Muslims to the incalculable evil that the separatist agitation has worked, and is working. It marks the realization of the need of exposing the artificial nature of the separatist cries and marks a turning point in political agitation.

BENGALUR,
2nd Oct. 1909.

923. Commenting on an article in the *Englishman* under this heading, the *Bengalee* observes that the *Englishman* must know that sympathy with one section of the community in matters, political or civic, need not, in this country, mean want of sympathy with any other. It must know also that in the majority of cases the bureaucrat of these days lacks sympathy, not with any particular class, but with the entire population. The reason for this is so perfectly obvious that the journal does not see why it should not be recognised on all sides. It is the assertion of equality on the part of the Indian that is responsible for this lack of sympathy. Things used to be very different a quarter of a century ago. Every office master in those days knew how to say a good word to his Indian subordinates, and non-official Indians had not become the object of official dislike that they now are. This change has been brought about either by Anglo-Indians as a class having deteriorated in their moral qualities or the general conditions of life having so altered in the country that such gifts as Anglo-Indians possess cannot have the same play that they had before. There might be truth in both explanations, but there can be no doubt that the decline of sympathy is due far more to the assertion of equality on the part of the Indian than to any other single cause whatever.

BENGALUR,
3rd Oct. 1909.

924. The *Bengalee* declares that the notices served on Mr. Donald Weston, District Magistrate of Midnapore, Maulvi Muzhurl Huq, Deputy Superintendent of Police, and Lal Mohan Guha, Inspector of Police, Midnapore, for institution of suits claiming damages, is exactly as it should be. It is in the fitness of things that when people feel they have been wronged, they should seek to obtain redress by every constitutional methods open to them. So far as the officers themselves are concerned, it is only fair that they should be afforded an opportunity of vindicating themselves, if possible.

BENGALUR,
3rd Oct. 1909.

925. The *Bengalee* believes that sectarianism stands on a somewhat higher level than individualism, for, if the former deifies a sect, the latter deifies the individual. Yet individualism was the key-note of the French revolution, which not only closed the old epoch in European history but marked the commencement of the era of the peoples. The truth is that when the spirit of a people has slumbered for long years, the first attempt at re-awakening generally takes a limited form and shape. The individual does not at first realize that it is the community and, indeed, humanity which lives in and through him, but identifies himself either with his individual likes and dislikes, ideals and aspirations, or with the particular sect or class to which he belongs. Once, however,

he has begun to assert himself, he cannot stop short of the ultimate end of existence. He must either go forward and realize himself in the nation and in humanity or go backward and ultimately make room for others of a superior type. Political life had ceased to be in this country. It was another nation whose life history was being enacted in India, and the people were rapidly becoming mere tools in its hands. Fortunately there came the asiatic awakening and soon a stir became visible in every part of the country—in every limb of the national organism. It is consequently but natural that in the first impulse of self-assertion, each community should make a little too much of its relative independence. The very fact that every sane man in the country is deploring sectarianism is a proof that the era of sectarian self-assertion is already drawing to a close. After all there are too things common to all the different sects and classes—they all crave equality with men and classes whose superiority they had been accustomed to take for granted, and they all desire to have an effective voice in the determination of their destinies. The one thing that is necessary to complete the psychological preparation is the principle of association—a principle, the value of which is being daily borne in upon every sect and every class by the failure of its individual efforts. When to the love of freedom and the desire for equality so clearly visible in the country will be added the spirit of co-operation, there is no power on earth which will be able to arrest the progress of the country.

926. The *Hindoo Patriot* feels bound to make some general observation

HINDOO PATRIOT,
5th Oct. 1909.

Babu Surendra Nath Banerjee
on boycott.

in regard to swadeshi and boycott meetings, in view of the manner in which some of the agitators have been carrying on the agitation, which bodes no good so far as the country's interest is concerned. They are moving entirely in the wrong direction and like irresponsible advisers and speakers, are driving things from bad to worse. They feel no responsibility for their doings, nor do they calculate the wrongs and mischief that will be the outcome of their misdirected zeal and energy. Notwithstanding the mandate issued by the Local Government to the authorities of educational institutions, students are conspicuous by their presence at boycott meetings. The moving spirits of these swadeshi meetings cannot plead their ignorance of these stringent measures, and if they do so, they must be said to be wholly ignorant of everything on the earth. An agitation that cannot be got up without the aid of students is an agitation of little or no value and not worthy of its name. It would have been consistent with reason, commonsense, prudence and judgment, if Babu Surendra Nath Banerjee had advised his young hearers to encourage the products of local industries and not espoused the meaningless propaganda of boycott, the practical carrying out of which necessitates the use of force, and which means lawlessness and race hatred.

G. C. DENHAM,

Special Asst. to the Deputy Insp.-Genl.

of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
The 9th October 1909.

